

A
C O M M E N T A R I E
V P O N
The New Testament.

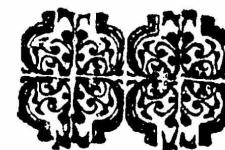
Representing the Diuers Expositions ther-
of, out of the Workes of the most learned, both ancient
Fathers and moderne Writers, and hereby sifting out the
true sense of euery passage, for the benefit of
all that desire to read with
understanding.

The third Volume.

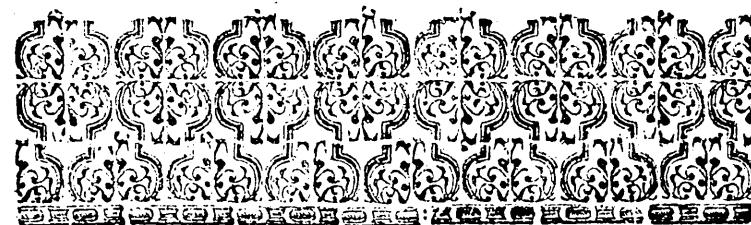
Containing the seuen smaller Epistles, called *Carbolike*,
and the Booke of the *Reuelation*.

By I O H N M A Y E R, Doctor of Diuinitie.

REVEL. 1.3.
*Blessed is he that readeth, and they that heare the words of this prophecie,
and keepe them.*



L O N D O N,
Printed by John Hawiland, for John Grismond, and are to be sold
at his shop in *St. Iuic Lane*, at the signe of the Gun.
1631.



THE REVELATION OF S. JOHN.



Because it hath beene questioned what *John* wrote this Booke, and of what authority it is, and also what the scope of it is, it will be necessary before we enter vpon the particular obscurities occurring herein to discusse these things. And first touching the Author, *Pareus* saith Euseb. l.7.c.25. out of *Eusebius*, that it was sometime held to bee written by *Cerinthus* the Heretike, for the maintenance of a fond opinion, that the faithfull should live here with Christ in all manner of pleasure a thousand yeeres. But the Greekes were neuer of that opinion, neither can it possibly stand, seeing nothing is more plainly in this Booke set forth than the eternity of Christ, which was by *Cerinthus* impugned; holding that Christ was not before the Virgin *Mary*. The same *Eusebius* Euseb. l.3.c.39. also writheth of another *John*, a Divine, whose Monument was seene at *Ephesus*, together with the Monument of *John* the Apostle, whom to haue beene the Author of the two last Epistles of *John* and of the Reuelation, *Dionysius Alexandrinus* Alexandrinus consenteth.

consenteth. But this title, *The Divine*, could not so rightly be given to any as to *John the Apostle and Euangelist*, seeing he excelled all others in writing of the Divinity of Christ. And therefore *Arias Montanus*, to put it out of all doubt, that the Apostle *John*, and not any other, was the Author of this Booke, hath prefixed this title, *The Revelation of the holy Apostle and Euangelist, John the Divine*. For though this bee not in the title, yet so much in effect is in the Text, chap. 1. vers. 2. *John which witnessed the Word of God, and the testimony of Jesus Christ, and the things which he saw*. For this is plainly a Periphrasis of *John the Apostle*, seeing he gaue testimony to Christ by this name, *The Word*, *In the beginning was the Word, &c.* and here speaking of his comming to iudgement, he setteth him forth by the same name, *His name is the Word of God*. And he beginneth this Epistle, with *What wee haue scene with our eyes and haue beheld, &c.* And in concluding the Gospell, he is spoken of as a witnesse, and his writing as a testimony; *This is the Disciple witnessing these things, and wee know that his testimony is true*. Againe, the circumstance of the place speaketh plainly, that *John the Apostle*, and not any other was the Author of this Booke: for this *John* was banished for the Gospels sake into *Patmos* by *Domitian the Emperour*. Wherefore by the consent of all the best Writers, the Author of this booke was *John the Euangelist and Apostle*: so saith *Justin Martyr, dial. cum Tryphone. Iren. lib. 4. c. 37. Clem. Alex. Pedagog. lib. 2. cap. 12. Orig. Hom. 7. in Ios. Athanas. in Synopsi. Epiph. Hares. 51. Chrys. Hom. 5. in Psal. 91. Tertul. lib. 4. Contra Marcion. Cyprian. exhort. Martyrij cap. 8. Ambro. Psal. 50. August. 39. in Iohan. Hieron. Catal. Scriptorum illustrium, &c.* *Grasserus* comparing this booke with *Daniel* faith, that they are alike in their Authors: for as *Daniel*, to *John* was a man greatly beloued of the Lord: If it bee demanded when he wrote this Booke, *Jerome* answereth, that hee wrote it when *Domitian* moued the second persecution after *Nero*, the fourteenth yeere of his reigne. And with him agreeeth *Irenaeus* a most ancient Writer, saying, *John wrote the Reuelation almost in our time towards the end of Domitians Empire. For John liued longer than any other Apostle, even*

to the third yeere of *Traian*, which was 102. from the birth of Christ according to *Jerome*, which was six yeeres after hee wrote this Booke, which was written *Anno 96*. And for this cause it is placed after all other bookes of holy Scripture, because it was written after them all in time, and is as it were the *Reuel.22. seal of them all*, being fenced with a charge of adding no more, as the first Bookes written by *Moses* were.

Deut.4.

2

Secondly, touching the authority of this Booke, *Grasserus* sheweth, that it was sometime refuted for canonicall amongst Christians, as *Daniel* was amongst the Iewes because of the obscurity, through which it was thought little beneficiall to the Church to be read. But as *Daniel* was after the captiuitie received into the Canon, and afterwards had Christ's owne testimony, *Mat. 24.15.* (though the Rabins doe still dispute whether it ought to be reckoned amongst the immediate workes of the holy Ghost) so this reuelation was very anciently received into the Canon, witnesse the Councell of *Ancyra* in the appendix, which was before the Councell of *Nice*, and the third *Carthag. Councell, Can. 47.* And good reason, seeing it was written by an inspired Apostle, and is testified by the Author to be the Reuelation of Jesus Christ. Neither is there any doubt made of the authority of it at this day, no not amongst the Lutherans themselves, though *Luther* sometime in translating the new Testament left it out for the obscurity.

Rab. Samuel pro-
amis in Com-
ment. Dan.

Touching the scope of this booke, the ancient Fathers haue giuen vs little or no light into it. For howsoeuer some of them haue written vpon it, as *Justin Martyr, Irenaeus Lugdunensis, Ieron. in vita and Melito Sardensis*, as testifieth *Jerome* and *Eusebius*, yet we want their bookes, but onely that *Irenaeus* hath something touching it, *lib. 5. cap. 21, 23, 25.* and *Augustine, lib. 12. de Civit. Dei, cap. 7. vsq; ad 18.* yet so many of later times haue written hereupon, as that one a popish Writer numbreth 100. *Alcasar.* But they of that side haue rather written to bleare mens eyes from seeing the truth, than to inlighen them herein. They generally referre the things here foretold to the end of the world, when *Antichrist* shall come and tyrannize but three yeeres and a halfe, whereas the Author of this booke testifieth that these things must shortly come to passe. The obscurity *Vers. 1. of*

of the things here delivered hath deterred men antiquitely from writing vpon it. For so Saint Augustine confesseth, saying, *In the Revelation there are many obscure things that may exercise the minde of the Reader; and there are few things in it by the manifestation whereof other things may be found out with legi-
bus, & pauca in eas waies, so as that he may seeme to speake diuers things, when as in-
deed he is found out to speake the same things diuers waies.* And with him Jerome confesseth, saying, *The Revelation of Iohn hath as many Sacraments as words, in every word many under-
standings lie hid.* For this cause even they which haue writ-
ten vpon it, haue generally acknowledged that they were a
long time afraid to aduenture vpon so difficult a worke: but
sith experience in these latter daies doth helpe much to en-
cum aliter atque lightea these darkneses they haue professed, that they haue
with great assurance set forth their expositions, reaping rather
more comfort and support from hence than from any booke
of the holy Scriptures besides. And for mine owne part, I must
needs confess, that almost twenty yeeres are now past since
my entrance into the Ministry, before I durst attempt any
thing about so great a worke. Amongst all the best Writers
that I haue seen, it is generally agreed that the scope of this
booke is to set forth both the estate of the Church of God then
vnder the figure of those Churches in *Asia*, and thenceforth
to the end of the world. Onely some doe so vnderstand all
things after the fourth Chapter, to bee spoken of that which
was to come, as that they admit of no mixture of things past,
whereas others vnderstand in some of the visions, a re-
presentation of some things past also, for the more orderly
proceeding to things to come. Againe, some expound the
Epistles to the seuen Churches, as Propheticall; others only
as Historicall, granting that in them all are indeed admoni-
shid whose case is alike. Lastly, some hold that euery
succeeding vision almost setteth forth a new thing to come;
but others, that the whole period of time to come, from the
daies wherein this booke was written with the most notable
euent, are comprehended in every vision, and so the same
things are againe and againe iterated vnder diuers similitudes,
the

the former setting them forth obscurely, the latter more plainly. But whether coniecture be most probable, we shall see in the proper places as we shall come to them in order.

Concerning the title of this booke, with the singular commendation thereof in the three former verses, there is no difference amongst Expositors. For all agree, that the Apocalyps in Grecce, or Reuelation in English is an opening of hidden things, such as all things to come are, and therefore though they bee but darkly revealed, yet not so darkly, but that wee may by diligent search vnderstand them, else how is it a Reuelation? Neither is it lost labour to take great paines to vnderstand what is here reuealed, seeing they are pronounced Vers. 3. blessed that reade and heare, and keepe that which is here written. And whereas it is intituled, *The Reuelation of Iesus Christ*, which God gane vnto him; it is by all agreed, that this title is put vpon it for the honour of the worke, and because it was not *Iohn*, but *Iesus Christ* that reuealed these things by his Angel vnto *Iohn*, and it is said to bee giuen him of God in respect of his humanity. Lastly, whereas it is added, *That time is neere*, it is to be vnderstood in respect of God, to whom a thousand yeeres are but as one day. That which followeth, vers. 4,5,6. 4,5,6. &c. giueth more occasion of question.

Why doth *Iohn* direct this booke to the seuen Churches in *Asia*, and not to all Christian Churches in generall, if these things concerne all?

To this one faith, *That this haply is not done without a mystery, the number of seuen being a number of perfection, and so all Christian Churches wherevener are saluted under their name: or else because the Holy Ghost foreshaw the power of Satan in persecuting, to be first exercised against them as the euent also declared.* And this exposition is followed by Brightman and some others. But because here is not only the number of seuen generally set down, but also a particular enumeration of these seuen by name, shewing that these are principally and first meant here, & others only by way of consequence or deduction, laboring with the like vices, or endued with the like vertues: I rather subscribe to *Pareus*, with whom also *Gorrani* saith the same, *That this first vision doth directly concerne those seuen Churches only,*

only, the rest al in generall. This Asia was the lesser, a part of the greater Asia, in the seuen principall Cities whereof Iohn had founded Churches, but being now banished, hee is directed to admonish the Bishops left behind him of their duty. And thus much shall suffice to haue spoken of these Churches here: whether they be typicall, and how, shall be considered in the proper place.

I haisten now to another question in this salutation, whom he meanech when he saith, *Which is, which was, and which is to come*, and by the seuen Spirits and Iesus Christ? If the three persons in the Trinity, why is eternity appropriated to the Father onely? and if the Spirit is but one, why is he called the seuen Spirits? and why is Iesus Christ the second person in the Trinity placed last, contrary to the order of all other Scriptures?

It is agreed by all, that here are set forth the three persons of the Trinity; but how, there is some difference. Brightman telleth of one Arethas, that by the first words, *Which is, which was, and which is to come*, vnderstood the three Persons of the Trinity, because the Father is elsewhere also set forth by this name, *Which is*, Exod. 3.14. the Sonne by this name, *which was*, Ioh. 1.1. and the Holy Ghost by this name, *Which is to come*, Ioh. 1.6.8. but this hee disclaimeth, because there is such a distinct enumeration of the three Persons, as that this must needs be vnderstood of the nature of the Deity ascribed onely to the first Person, to set forth his constant and immutable truth in his promises, vnder the Gospell, *which is*, vnder the Law, *which was*; and at the end of the world, *which is to come*. Some referre this description to Gods Es- sence onely; but it is most probable that God hath thus set forth himselfe for our sakes, that wee might haue comfort in his certaine accomplishment of his promises, and therefore a word is vsed to set him forth already comming, *esχouer* Θ, not *μενων* ερχομενον. And this truth, present, past, and to come, is ascribed to the first Person onely, as to the fountaine and Author, respect being had to the order of doing, but it is common to all three persons; onely because the Sonne and the Holy Ghost execute these things, it is not ascribed here vnto them.

Quest.

Answe.

Brightman.

them. Againe, touching the seuen spirits the same Author saith, that the holy Ghost is thus called, respect being rather had vnto the gifts of the spirit in the Saints, than vnto his nature: and thus he is said to stand before the thron, not as inferior, but for orders sake here and elsewhere the Spirit and the Son are spoken of, as ministering to the Father, because by them the things here set forth are immediatly executed.

Lastly, the Sonne is put in the last place, in regard of the large description of him intended, as by whom wee are made partakers of all benefits. *Parens* reckoning vp diuers expositi- *Parens.* ons of these words, *which is, which was, and which is to come*: (some vnderstanding them of the Sonne, which is one God with the Father, which was in the beginning, and is come to judge all men; and some of the Father, which is of himselfe, hauing his beginning from none, which was before all time, & which is to come to judge the world: & some of the essence of the Trinity, every Person being by this periphrasis vnder- stood) expoundeth them of God the Father, though common to every hypostasis, as a periphrasis of his eternity; which is now, was before all worlds, and shall be for euer and euer: for so *which is to come*, is to be expounded, which shall be without any mutation or shadow of change, and hee obserueth the same description of the Sonne, vers. 8. Touching the seuen spirits, hee sheweth, that some haue taken so great offence at this, that they haue reiected this booke for setting forth seuen spirits, when the Spirit of God is but one. Some againe by the seuen spirits vnderstand the seuen Angels, that minister before the thron of God, as *Lyra, Andreas, Rube- ra, &c.* for there are seuen principall Angels to whom the care of mankinde is committed, of whom it is spoken, *Tob. 1.2.* 15. *I am the Angel Raphael, one of the seuen which are before the Lord: and Clem. Alex. saith, There are seuen Angels who have the greatest power, by whom God prouideth for all men.* But this cannot stand, because he prayeth for grace from the seuen spirits, to giue which, is a propriety of the godhead onely, and therfore the seuen spirits are ioyned vniuersally with God the Father and the Son, as being together with them the efficient cause of grace. By the seuen spirits therefore in this place, is

to be vnderstood the holy Ghost, according to the most common exposition both of ancient and moderne Diuines: it is called seuen spirits, either for the multiplicity of graces, or reference being had to the seuen Churches; for which it is as sufficient as if there were seuen spirits. Touching Iesus Christ put in the last place, it is to bee vnderstood, that a precise order is not obserued in speaking of the Trinity: for *2 Cor. 13. 13.* Iesus Christ is first named, and then God the Father. All other expositors speak almost to the same effect, so that what hath already beeene said, may fully suffice for the resoluing of all these doubts, without adding more. Whereas there is a little difference in expounding that periphrasis of God, *which is, which was, and which is to come*, vnderstand both his eternity, and his immutable constancy, and it will easily be reconciled: and so it will be no small comfort vnto vs to consider, that God will be the same gracious God vnto his Church, that euer he hath beeene, and is so farre from delaying, as that he is euен now vpon the point of comming to accomplish what he hath promised.

Vers. 5.

Quest. Why is Christ called a *faithfull witness, and the first-borne from the dead?* When as it is to him that all others give witness, and hee is not the first that arose from the dead: for *Elisha* raised one, and *Lazarus* was raised vp before, and many dead bodies of the Saints arose at the time of his passion.

Answ. The threefold office of Christ by the consent of all is here set forth: the faithfull witness his Propheticall, the first-borne from the dead his Priestly, Prince of the kings of the earth his Kingly office: and he is called the faithfull witness, as the head and chiefe of all that with their bloud haue sealed the truth: the same is said of him also, *Ioh. 3. 11. chap. 5. 31, 32. chap. 18. 37. 1 Tim. 6. 13. 1 Ioh. 5. 7.* He is said to be the first-born from the dead, because the chiefe and the Lord of all, who arose from the dead by his owne vertue, and shall raise vp all at the last day. And of these offices, the first thus set forth, serueth to shew the vndoubted certainty of these things; and the other may comfort vs in respect of our resurrection, whereof his rising againe is a certaine argument, when wee shall bee borne againe to immortality as we were first borne to corruption.

Quest.

Quest. How are wee made Kings and Priests vnto God? *Vers. 6.* and wherefore are these things commemorated?

Answ. Wee are made Kings, because assument to bee co-*Rom. 8. 16.* heires with him of the kingdome of heauen, and Priests, be-*Rom. 12. 1.* cause wee offer our selues vp as a liuing sacrifice vnto God when we mortifie our sinnes. Now this together with his loue towards vs, and his washing away of our sinnes, are reckoned vp as three effects of his threefold office, giuing vs perpetuall occasion of ascribing all glory and praise vnto him.

Quest. Why is mention made of his comming with the *Vers. 7.* clouds, when they that pierced him shall see him?

Answ. For the comfort of the godly, and for the terror of the wicked; for though he may seeme for euer to be absent in the midst of so many miseries endured by his Church, yet hee shall come againe to iudge and reward every man according to his workes; at what time the cause of the Church shall bee vindicated, and his bloudy and cruell enemies which haue pierced him shall weepe and waile, and seeke in vaine to hide themselues from his angry and terrible presence. And it is to be noted, that he saith, *He shall come with the clouds*, not in the clouds, to intimate his diuine maiestie, this being a part of Gods glory in his going forth, *Clouds and darknesse are round about him.* *Psal. 97. 2.*

Quest. Why is it againe repeated, *which is, which was, and which is to come, Alpha and Omega?* *Vers. 8.*

Answ. Ribera expoundeth this of the Trinity, as if these words were the beginning of the vision: but by the consent of all others, it is spoken of Christ to put it out of doubt, if any should question his comming to put his enemies to confusion: for there is no doubt to be made hereof, because he is the Lord Almighty; thus he was at the first, and thus he will bee at the last. That it is spoken of Christ, appeareth also *vers. 11. and 17.* and to it is applied by *Nazianzen, Orat. 35. Ambros. lib. 2. cap. 3. de fide;* and *Athanasius in Matth. 11. 27.* Whereas he addeth, *saith the Lord,* this is done after the manner of a Prophete.

And hitherto of the proeme or entrance of this booke: now followeth the body of it, which Parens divideth into seuen visions:

visions: the first whereof, is from vers. 9. of this Chapter to the end of the third, containing nothing propheticall, but altogether doctrinall and historicall. The other six visions are altogether propheticall of things to come, but onely in three places, where the argument of the vision requireth a repetition of some things past, as Chap. 1.2. where is a repetition of the first beginning of the Gospel, and Chap. 1.7. where mention is made of five kings which had beeene before, and Chap. 2.0. the beginning of the binding vp of Satan for a thousand yecres, being begun fiftie and twenty yecres before at the destruction of Ierusalem, when the Iewes had no further power to hinder the proceedings of the Gospel. These six visions are not a continued prophecie of things to come, which shall in such order succeed one another, (for most of them doe extend to the end of the world) but like vnto a Tragedy, wherein the same things are diuersly acted. For so what is represented in the first vision here by one appearance, is represented againe & againe in others by other appearances: the first setting things forth more obscurely, the other more plainly; and this iteration is made for more assurance, as Peter saw a sheet let downe from heauen three times. And as in a Tragedie in euery scene there is musick to giue the more content, and to delight the minides of the spectatours; so in these visions there is singing and praising of God. These visions yet doe not all of them set forth the whole period of time to the end of the world, nor the same occurrences within the compasse of the same time, which one setteth forth with another, but one some most remarkable matters, and another others happening in that time. Four of them are vniuersall containing the whole time, the first, Chap. 4.5, 6.7. the second, Chap. 8.9, 10.11. the third, Chap. 12.13.14. and the sixt, Chap. 20.21.22. The other two are particular, because they serue to set forth onely the two last parts of the whole time, which is diuided into soure. First containing the time of the Churches wresting, and flourishing vnder the persecutions of heathen Emperours, till Constantine the great. The second, the time of reaigning and growing corrupt, till the arising of Antichrist. The third, the time of Antichrists oppression, till the two witness-
fes.

ses. The fourth, the time of Antichrists ruine and vter destrucion. And these two last times only are handled in the fourth and fift of these Propheticall visions, the one setting forth the destruction of Antichrist vnder seuen vials, chap. 15. 16. and the other by casting him into the lake that burneth with fire and brimstone, chap. 17. 18. 19. And thus he sheweth, that *Nicolaus Collado* before him vnderstood these visions; and *S. Augustine* giueth an hint of it, when as he saith, that *S. John* doth repeat the same things many wayes, as was touched before. The same method almost is set forth by *Gorran*, but others take it for a continued prophesie to the end of the world, of things orderly succeeding one another. For mine owne part, hauing seriously considered, that in these four vniuersall visions it is still ended with the end of all things, the everlasting torments of the wicked, and the ioyes of the godly, which end is but one, so that it must needs bee granted, that this is diuers times repeated, I doe not see how this method of *Parens* can be excepted against, or any other well iustified, and therfore do suscribe hereunto, and wish all others well to weigh it, and I doubt not but they shall finde so great light to be giuen into the ensuing Prophesie, as that they will acknowledge much help to the vnderstanding of many things, to be afforded even by this method. I hasten now to the 9. verse. Vers. 9.

Quest. What was this Patmos, & how came *John* thither?

Ansf. It is one of the Cyclad Ilands of the *Ægean sea*, thirty *Plin. 1.4.c.12.* thousand paces in compasse, according to *Pliny*. Others contend to haue it an Iland of the *Icarian sea*, as *Strabo*; others say *Strab. 1.14.* it is the same which is now called *Possidium*, as *Munster*; but which soever, it was a desolate place hauing but few inhabitants. How *John* came there, is intimated here; and by *Eusebius* and *Jerome* expressed, he was banished thither by *Domi. Ieron. Catal.* *tertullian* in the fourteenth yecre of his Empire. *Tertullian* saith, that hee was first taken by the Gouvernour of *Asia* at *Ephesus*, *Lib. de prescript.* and sent to *Rome*, where *Domitian* commanded him to bee put into boyling oyle, in derision of the Christian name, which is taken from oyle; but comming forth againe without any hurt, he was banished into this Iland, from whence hee was released againe vnder *Nerua*, and returned to *Ephesus*.

Vers. 10.

Quest. What meaneth he, when he saith, he was in the spirit vpon the Lords day?

Answ. It is agreed by all, that hereby is meant, that he saw not the things following with his bodily eyes, but being in a transe, the Spirit reuealing them to him, his soule being for the time taken out of his bodie, and carried away with the Lord to behold them, as the old Prophets, and Peter and Paul were. The Lords day was the time wherein Christ arose from death, and therefore obserued amongst Christians for their holly assemblies, as the Sabbath was by the Iewes. And as the resurrection and appearings of Christ vpon this day, so this Revelation at the same time maketh not a little for the honouring of this day. Wherefore the Apostles appointed the assembling together vpon this day, *1 Cor. 16*, and it hath beene euer since obserued accordingly. Only some will not haue it kept with strict resting, as the Iewes were commanded of old; but only with comming together to the worship of God, as Beza vpon this place, accounting it a bondage brought vpon Christians, when strict resting was by Constantine commanded, and by other Emperours after. But it may plainly bee gathered, both from Chrysostome and Augustine, that they held a cessation then necessarie from all worldly affaires of our callings. Augustine saith, *Let us obserue the Sabbath (my brethren) as it was appointed of old, from euern to euern, and being sequestred from contry labour and from all busynesse, let us attend upon divine worship only.* And Chrysostome, *The Lords day is the root and beginning of our life, and therein are unspeakable good things, it hath rest and is free from busynesses.* And indeed the one doth necessarily imply the other, if divine worship must be attended, worldly busynesse must needs be laid aside. Otherwise it were not only a change, but an abolition of the Sabbath, which is a rest. And it is to be noted, that when Christ would make way to the abrogating of the old Sabbath, hee did not iustifie any workes, but such as were of present necessarie: Whereas if he had meant, that the Christians afterwards vpon their Sabaths should haue more libertie, hee would doubtlesse haue done or said something to intimate that also. For that which followeth, *v. 11.* I shall not need to say any thing, there being nothing

The Lords day.

Serm. 251. de temp.

Hom. 43. in
1 Cor. 16.

Vers. 11.

1

nothing but a preparatiue to the vision, with the utterance of the same periphrasis of our Sauiour Christ, which went before, and a particular nomination of the Churches before mentioned, touching which it shall suffice here to know, that they were the greatest Cities of Asia the lesser, wherein Saint John had laboured in planting the Gospell, and touching sundry of which we read expressely, that Saint Paul preached there, as at Ephesus, *Acts 19.* to which place also hee wrote an Epistle, and Pergamus, which was otherwise called Troy; for Paul is said to haue beeene at Troas seuen dayes, *Acts 20. 6.* and Thiatyra where Lydda dwelt, *Acts 16. 14.* and Laodicea; for the Epistle to the Colossians is appointed to bee read to them of Laodicea, *Col. 4. 16.*

Quest. Why are the Churches set forth by golden Candle-stickes; for so the seuen golden Candle-stickes are expounded in the last verse?

Answ. Candle-stickes they are called, because as lights stand vpon candle-stickes, to giue light to all the roome, so the light of truth is vpheld in the Church, in that the truth only is there maintained and suffered to be taught. In that they are said to be golden, it is alluded to the Candle-sticke in the Tabernacle; and withall, it is set forth how pretious the Church is in Gods account. Whereas it is said; *The seuen Candle-stickes are seuen Churches,* that is, signifie them: Note that it is the common phrase of the Holy Ghost, to call a thing signified by the name of the signe, which if it be so in all other passages, why not, when he saith, *This is my body.*

Quest. How is Christ said here to bee like the sonne of man, and in the midst of the Churches? Is hee now in his humaniie, wherein we beleue, that he is in Heaven at the right hand of God, vpon earth also amongst the faithfull? If not, how is this a true representation?

Answ. Some haue thought, that this is not Christ, but Gorran, some man, or an Angell; but it is most plaine, because hee is said to haue beeene dead and aliue againe, that it was Christ Iesus. Neither doth it hinder, that he is said to be like the sonne of man: for so it is spoken of Christ, that he was *in shape like Phil. 2. 7.* *vnto a man,* that is, like one of vs, not in external appearance,

Heb. 2. 15.

Fox.

Brightman.

Iren. I. 4. c. 37.

but in substance of bodie ; for he tooke flesh and bloud. This phrase seemeth to be borrowed from Daniel 7. 13. Touching his presence in the midst of the Churches : Some vnderstand it of his spirituall presence, whereby he doth vivifie, governe, and preserue his. Some foolishly conclude from hence the vbiuitie of his humane nature ; but one saith well, that what was here exhibited to be seen, was not the substance of Christs bodie, but a figure taken vp for the time, to represent his person in the parts and garments described, befitting the condition of the Church then ; and therefore, as occasion serueth, another figure and another is afterwards exhibited : of which minde it seemeth Irenaeus was, who saith, *The word of God hath alwayes, as it were, the lineaments of future things, and did shew vnto men, as it were, the shape of the dispositions of God the Father, teaching vs hereby the things that are of God.* Christ therefore, both God and man, is here represented in the midst of the Churches, who though hee be not to be scene with bodily eyes, yet is alwayes present in the midst of his, to behold their carriage and doings, that they may walke circumspectly, and to enlighten, sanctifie and protect them, that they may be of good comfort against all their enemies. And it was necessarie, that he shoulde be in the shape of a man represented, because no type of God can be giuen.

Vers. 13, 14, 15, 16. *Qwest.* What is set forth by the garments and parts of this figure here appearing, his long garment and girdle, his head, haire, eyes, &c?

Brightman.

Gorran.

Answe. I will not mention all the significations, that I finde amongst Writers hereupon, but only the chiefe and most likely. Long garments were wont to be worne by Kings and Priests, called *modiyn*, because they came downe to the feet ; wherefore his Kingly and Priestly office are hereby signified, according to most : but some vnderstand also the long robes of his righteousness concerning the faithfull, but that agreeth not here, where not the faithfull, but Christ is described. Others vnderstand his humane nature, being taken and put, as it were, vpon the Diuinitie : but what needeth this, when as his humane nature is intimated before ? *Like to the Sonne of man :* His golden girdle also is after the manner of the high Priest :

Priest : for when as the other Priests were girt with girdles, Exod. 23. 39. curiously wrought with the needle in diuers colours, the high *Ioseph. Antiq.* Priest only had gold in his girdle ; wherefore this tendeth fur- *l. 3. c. 8.* ther to set him forth, as the high Priest of his Church. Some *Pareus.* vnderstand his diligence and strength, and because it was about his paps, his loue. Some apply this also to the Church, *Brightman.* assumed as a Consort in this high office ; some to chastitie, &c. but certainly here is nothing meant but his dignitie. A phrase much like to this is vsed of the Lord, *Righteouesesse shall bee* Isa. 11. *the girdle of his loines, and faith the cinctarie of his reines.* His *Pareus.* white head and haire signifie his reverend antiquitie, wisdom *Christum vidit* and eternitie. So God the Father is described, *Dan. 7. 9.* *canis veneran-* ** Some vnderstand by the head, the chiefe in Christian Con-* *dum, prudentia* *gregations ; by the haires, the rest : all are made white in the* *sufficiendum, pur-* *blood of Christ, as snow for the simplicite, and as wooll, be-* *ritate inexcusa,* *cause that is not so white of it selfe, but being washed.* Others, ** Brightman.* by the head, vnderstand Christ the head of the Church ; by *Gorran.* the haires, the Saints ; white as wooll, for the heat of loue ; and as snow, for the coldnesse of feare, &c. but seeing the person of Christ is here set forth, all these things are *adversariorum*, from the purpose. His flaming eyes set forth how terrible hee *Pareus.* is to his enemies ; for so much as the eyes seeme to sparkle in *furious anger, Dan. 10. 6.* His face was as lightning, and his *eyes as lamps of fire.* Some vnderstand it of the inlightning and *Gorran.* inflaming of vs. Some of the cleere eye-sight of the Primitiue *Brightman.* Church. His feet like shining braffe, as if they burned in a fur- *nace*, set forth his great glorie, shining from top to toe : for when the Prophet would expresse the glorie of the Ministers of the Gospell, he speaketh of their feet, *How beautifull are the feet of those that bring glad tidings of peace, &c.* The like is *Dan. 10. 6.* This braffe was a kinde of braffe, in colour com- *ming next vnto gold*, and in price accordingly. Some will haue it to be a kinde of hard frankincense like braffe : Others, braffe to bee digged in mount Libanus. Some vnderstand *Pareus.* Christs power, to stampe his enemies vnder his feet ; but why *Mason.* then are his feet set forth to be as it were burning in a furnace, which maketh more for the brightness of their splendour, than any thing else. Some vnderstand his humanitie, which *through*

Gorras.

Brightman.

Pareus.

Brightman.

Marlor.

Tho. Aquin. in
Apocal.

Pareus.

Reuel. 19.15.

through the furnace of passions was aduanced to glorie. Others apply it to an inferiour ranke of the faithfull, which are not so perfectly purified ; or to Christians, that shall suffer for Christ towards the end of the world. Others apply it to the afflicted estate of the Church then in Smyrna and Pergamus. *His voice like as of many waters, sheweth further his terriblenesse to his enemies, as the voice of God is described by thunder, Psal. 29.* and the maruellous operation of it, none being able to restraine the sound of it. Some vnderstand the voice of the Christian Religion sounding verie loud, yet nothing being distinctly perceiued hereby, by the Infidels which counted it a fond superstition. The *seven starres in his right hand*, are expounded by the Lord himselfe to be the *seven Angels* of the *seven Churches*, that is, the chiefe Ministers ; or as some will haue it, the Ministerie in these *seven Churches* ; whereby, as by starres, the people are enlightened, and the will of God is, as it were, by Angels from Heauen declared. The Lord is said to hold them in his right hand, to shew how deare and in what account they are with him. Hereto most consent, but Mr. Foxe hath a singular conceit here, that by the Angels of the Churches are meant the Churches, because they only are called to repentance. This doth no whit arride mee, because the Churches and Angels are expressly distinguished by the type of Candle-stickes and Starres. And who knoweth not, that the sinne of the Congregation, against which warning is not giuen by the Minister, is his sinne, as *Ezech. 3.* and therefore to call him to repentance, is to call them all, because he will no longer suffer them to rest secure in their sinnes.

Thomas Aquinas hath elegantly and briefly set forth here the analogie betwixt Angels and Ministers. 1. *Ratione charitatis & sollicitudinis in diligendo.* 2. *Prudentia in eligendo.* 3. *Sanctitatis in vivendo.* 4. *Scientia in cognoscendo.* 5. *Informationis in instruendo.* 6. *Medicationis in curando.* 7. *Velocitatis in discurrendo.* 8. *Officii in ministrando.* 9. *Devotionis in contemplando.* 10. *Zeli in suffragando.* The sword with two edges going out of his mouth, is afterwards expounded to bee that whereby he smiteth the Gentiles, and ruleth them with a rod of iron. So fierce and terrible is he to vnbelieuers, as that with the

the very breath of his mouth he destroyeth them, as with the sharpest sword. Others commonly expound it of the Word of God, which is called the Sword of the Spirit, and is said to bee *Ephe 6.17.* sharper than any two edged sword : but seeing all this vision *Heb. 4.12.* tendeth to the terror of Christ's enemies, I preferre the first sense. His faces shining *like the Sunne*, is vnderstood by all of his exceeding great glory, in respect of his humane nature now in Heauen, to which we shall afterwards be conformed : for so the Lord hath promised, *The iust shall shine as the Sunne.* And *Mat. 13.* all this glory, and parts arguing power, greatnesse and maiestie, are here thus particularly described to procure reverence to the Author of the things here contained, for though hee were meane and base in this world, yet now he doth excell in glory.

Quest. Whereunto hath this command of writing *the Vers. 19.* *things which he had seene, which are, and which shall be hereafter,* relation, whether only to the Epistles, or to the whole body of the Prophecie ?

Answ. Some restraine them only to the Epistles, wherein Brightman. are things to come set forth, as well as things then in being : but this cannot be, because so a superfluous iteration should bee made of a precept already giuen, *vers. 11.* and howsoeuer some things which he had seene are there mentioned, and some things to come, yet not all as he is here directed, nor in that order, so that if these Epistles onely had bee meant, the divine man had not fully done as was appointed him. Others therefore vnderstand things past, which John had seene vnder Neroes Empire and Domitians, and things present which Pareus. now were exhibited to his sight, and things to come which he should afterwards see ; and so they make the Reuelation to consist of three parts ; the one setting forth things past from the beginning of the Gospell ; the other the present state of things when these visions were had ; and the third, the future to the end of the world. For mine owne part, mee thinkes it is plaine that the things which he had seene were nothing but the present type of the glory of Christ ; *The things which are,* the present state of those seuen Churches, and the Lords will concerning them : *The things to come,* what representations and

and passages propheticall of things to come hee should afterwards see : for althoough the things to come bee thus taken, yet this maketh not against the representing of some things past for more orderly proceeding, and the full declaring of the whole matter together.



CHAP. II. and III.



These Chapters containe nothing but Epistles to the seuen Churches, wherein are commended diuers good things, and a finall reward is promised to such as ouercome, and sundry vices are taxed, and iudgements threatened, or in a propheticall manner foretold to come vpon them therefore. Some vnder-

stand these Churches as typicall, figuring out the seuerall conditions of the Church of God in diuers ages of the world. The Church of Ephesus figureth out the state of the Church in the daies of the Apostles and Apostolike men living next after them, at what time there remained such a presence of Christ, so painfull, powerfull, zealous, watchfull, patient and constant a ministry, that albeit the mystery of iniquity was then working, yet they were so watchfully marked and mightily resisted that sought to bring in error, that it was borne downe and truth held the place: but yet so, as that by some declining, a step was made to that next heauier degree in the Church of Smyrna. The Church of Smyrna figureth out the state of the Church when heretikes got the vpper hand, as in the daies of the Arians, and whereas hee comforteth them without any threaning, hee hath respect vnto his poore persecuted people, whom only he taketh for his Church, omitting the rest as desperate: but he reproud the declining in the age before as curable and not so hainous, but that yet

Forbs.
Brightman.

he

he made reckoning of them as of his Church. Pergamus setteth forth that time wherein error had so much preuailed, that Antichrist was in his Throne, maintaining idolatry and spirituall fornication : yet there was a Church then that kept it selfe pure, though for want of strength and courage shee did not make such resistance here-against, being deceived by the pretext of propheticall authority, as of *Balaam*. Thyatira setteth forth the time of the first discouering of Antichrist, when some zeale and loue of the truth beganne to be kindled in mens hearts, but yet in such a weake measure, as that though they kept themselues from drinking of the cup of the Whore, yet they had not courage enough to challenge and to oppose Antichrist. Sardis setteth forth the time of reformation, wherein neither *Balaam* nor *Iezabel* are suffered any longer; but because it rested in the outward hauing of the Word purely preached without any power in the heart, this Church is said to haue a name to be aliue but is dead. Philadelphia setteth forth those Churches now, which though they are but of little strength, yet haue quite put downe Satans throne, and re-erected Christs Throne; for which cause it is promised; that they shall be established as a Pillar not to be remoued any more. Laodicea setteth forth the Churches, that thinking they haue sufficiently come out of Babel, grow secure, being drawne after worldly riches and honours, and despise poore Philadelphia and the rule of *Danids Key*. Hitherto *Forbs*, and to the same effect almost *Brightman* speakeith, that vnder the type of these Churches, the Churches of the Gentiles till the conuersion of the Iewes is set forth. The three former typifie the three declinings of the Church at three noted times succeeding one another: the three latter the returnes of the Church to the truth againe, and so Thyatira is opposed to Ephesus, Sardis to Smyrna, Philadelphia to Pergamus: the last, Laodicea hath no compeere. And he doth more particularly determine these times. The first typified in Ephesus, extending to *Constantine the great*; the second, typified in Smyrna, extending to *Gratian, anno 382.* the third, in Pergamus, extending to *anno 1300.* the fourth, in Thyatira, extending to *anno 1520.* the fifth, in Sardis, beginning in the time of

Martin

Martin Luther, whose Doctrine tooke effect anno 1527. but is not so commended for that monster of vbiuity, devised for the maintenance of the reall presence in the Sacrement of the Lords Supper; the sixt, in Philadelphia, beginning about the same time, but a little after by the meanes of *Zwinglius*, who taught rightly touching the holy Sacrement, and put all gain-sayers to silence; and this Church is the Heluetian, Suevian, Geneuan, Belgian, French and Scottish; the seventh, typified in Laodicea, is the Church of England, beginning anno 1547. in the daies of King *Edward* the sixt: for though the Scottish Church were after, yet for so much as it is the same with the Heluetian and Geneuan in doctrine and manner of gouernment, and our Church of England doth plainly differ from these in the outward pompe and splendor of it, and both the German, Heluetian, and English, persist in the forme first setled in each place, they may well bee counted three distinct Churches, typified in Sardis, Philadelphia, and Laodicea. And to make this conjecture the more probable, he scannerh the signification of each name and the site thereof. Ephesus is said as it were *αραιος*, omission: for it was noted to be the farthest gone in sinne and idolatry of any other. The Ephesians were worshippers of the Goddess *Diana*, and so set vp on sinning, that one *Hermodorus* was cast out from thence because he was a frugall man, wherefore one writeth of them for this, that they were worthy to die. So they of the Gentiles, which were first conuerted, were found altogether ouerwhelmed with sinnes and idolatries. And as Ephesus was the chiefe of all these Cities, and stood neerer to the Sunne, for the rest were more North-ward; so it fitly setteth forth the first Church, which was the chiefe vnder the Gospell and fullest of light: Smyrna hath the name from sweet smelling myrrh, and standeth North-ward from Ephesus three hundred and twenty furlongs, fifty figuring out the next age wherein was lesse light, but as great zeale in suffering for the truth, and more need to be comforted by being reputed as sweet smelling without any taxation; because they suffered at the hands of Christians, which was most grievous to bee borne. Pergamus standeth further North-ward from Smyrna, than Smyrna

Tuscul. quest. 1.5.
Strabo.

na from Ephesus, viz. fise hundred and forty furlongs, where the light is much more diminished: it signifieth the Tower of Troy, according to *Hesychius*, a lofty and proud place. And such was the Church in the third space of time, Antichrists throne being erected, and all things with darknesse ouerwhelmed. Thyatira standeth from Pergamus South-ward, but more to the East, about fourescore English miles, according to *Platemy*, and so is neerer to the Sunne. It is called Thyatira, as it were *θυατηρια*, a Daughter: for so in the fourth space light beganne to breake out againe, and piety as a Daughter new borne to grow. Sardis standeth more Southward than Pergamus, and signifieth hypocritical, and so fitly resembleth the time of *Martin Luther* wherein more light brake out, but not without the coniunction of some grosse errors. Philadelphia is seated in a dangerous place, and therefore is not so full of inhabitants, and signifieth brotherly loue: this therefore may fitly typifie those Churches wherein loue and humility doth most abound, and least humane strength and security. Laodicea was a great and famous City builr by *Antiochus*, and called by the name of *Laodice* his wife: it was rich and full of people, and had great dominion, and accordingly called the Prince of people, giuing them Lawes; and therefore may well typifie the Church of England. Hitherto *Brightman*. This conjecture, I confesse, sauorth of much industry in searching into these holy mysteries, and hereof good vse may bee made when any Church shall perceiue how like she is in her condition to any of these. But I cannot thinke that the intent of the Lord was to propound these Churches as typicall in respect of succeeding ages. First, because *John* is bidden to write the things that are in this place, and the things that shall bee hereafter being distinct from the present, and not confounded together, the one being plainly expressed, the other darkly shadowed out vnder it. Secondly, because if the Church of Smyrna shall figure out the second age, wherein *Arianisme* raged so much, all taxations could not haue beeene passed ouer in so much silence, but something should haue beeene said to intimate this monstrous blemish of those times, seeing the *Arrians* were Christians, and so to be reckoned as of

of the Church. Thirdly, because the Lutheran Church compared to Sardis, is bidden to remember what she had received and heard, whereas they have not gone from that which they were first taught: and it is said that there were some there worthy, whereas if their errors be taxed, all holding the same, some could not have beene preferred. Only therefore thus farre I yeld with most Expositors, that there is no condition of the Church at any time in any place, but the case hereof is set forth vnder some one of these, and these Epistles were therefore thus directed that wee might learne by their example, for which cause it is so oft repeated, *Hee that hath an eare to heare let him heare what the Spirit saith to the Churches.*

The first Epistle.

Chap.2.ver.1.

These two Chapters containe seuen Epistles, whereto

four are in the second, three in the third. The first Epistle to Ephesus is set forth in seuen verses; the reason why Ephesus is first is, according to most, because it was the chiefe, being the Metropolis of those parts.

Ques. Why is choice made of these two circumstances of holding *the seven starres in his right hand, and walking in the midst of the seven golden Candlestickes*, for the periphrasis of the Lord Iesus to this Church, and of some other particulars to other Churches, for there is difference in his title in euery Epistle?

Ans. Many Expositors are silent about this question, only obseruing that every title is as much as if he shoule haue said, *Thus saith the Lord*, according to the ancient manner of the Prophets, to procure the more reverence to that which is written, as comming from authority. But doubtlesse something else is here intimated, or else he would not in every Epistle so purposely haue varied. Some therefore say, that in euery one something is chosen out of the former descriptions, which doth most fitly agree to the argument of the Epistle. Wherefore to the Church of Ephesus hee setteth himselfe so forth, as that they might bee comforted in his protection in their sufferings for his sake, and not for any feare shrinke from their first loue. And how graciously they haue beene

protected

Gerran.
Brightman.

protected in Ephesus appeareth in the History of the Church, *Aet.19*. *Paul and Gaius, and Aristarchus* never suffered any violence there that we reade of, though it were attempted; and *John* returned thither after his banishment, and died in peace. If therefore we bee at any time discouraged through persecution for the Gospels sake, let vs haue recourse to this Epistle. The Lord is euer in the midst of his golden Candlestickes, and holdeth the starres in his right hand. Of the other particulars we shall see in their proper place.

Ques. But who is the Angell of this Church? was there but one Minister, or more, that it is spoken in the singular number, *to the Angell? Timothy* is mentioned to be the first Bishop of Ephesus, is it to be thought, that this blame could bee laid vpon him?

Ans. All agree that it is not meant of any one, but of the whole body of the ministry there: for that there were many, appeareth, *Aet.20.17*. Some hold that *Timothy* was then *Alesar*, the chiefe; but most, that *Timothy* was martyred before that time, neither is it expressed in history, who was his succellour. And he is not here named, because the Lord had not so much respect to any one, but to the whole body of the ministry.

Ques. Who were they that said they were Apostles, but *vers.2*, being tried, were found to be otherwise?

Ans. They were the hereticks of those times, that vnder this glorious title of the Apostles of Christ, sought to draw men to their damnable heresies, as *Ebion, Cerinthus, &c.* For that such were busie in the Church of Ephesus, may bee gathered from that which *Saint Paul* wrote to *Timothy*, *1 Tim.1.3.*

Ques. How is it said, *Thou hast lost thy first loue*, when *vers.4*, as he is commended *vers.3*, to haue laboured, and not to haue fainted?

Ans. Some vnderstand these things as spoken of diuers Brightman. times, that there was such patience and paines at the first planting of the Gospell there, which continued all the while that *John* was amongst them; but now the Ministers had not such loue to the flocke of Christ, with such diligence to feed them; which also in part appeareth by history. For a young

Ambrase.
Andreas.
Pareus.

man committed to the care of one, by *Iohn* in his absence, through his remisnesse fell to robbing, for which he is by *Iohn* challenged in an Epistle written to him. *Euseb. lib. 3. cap. 23.* Now this man was a Bishop, though not there, yet of a neere adioyning place: which maketh it probable, that the like remisnesse was vied in Ephesus also. Others by loue, vnderstand charity in releauing the poore, wherein there was a coldnesse in the Bishop growing couetous, so that howsoeuer there were diuers things in him commendable, yet he had this blemish dimming all his other vertues. But I preferre the former, because diligence and care in feeding the flocke of Christ with wholesome doctrine, and keeping them from error is commended to Saint *Peter*, as the greatest loue vnto Christ, and therefore to grow negligent herein, may well bee taxed, as a falling from the first loue. If workes of charity should be meant, there would haue beeene something else in the Epistle to intimate them, whereas all make for loue in caring for the flocke. For he is bidden doe his first works, which what are they but labour and care before mentioned, and the threatening to remoue the Candlesticke, agreeth most fitly, as a punishment in the right kinde, to deprive them of light that were growne to make no better vse of it by enlightening with teaching the ignorant. Note, that what any haue beeene God regardeth not, if now they bee declined and falne from it, *Ezech. 18.26.*

Vers. 6.

Quest. What were the Nicolaitans here mentioned?

Answe. They were a vile sect, taking their name from *Nicolas* one of the seuen Deacons, who held a community of women, and that to haue to doe with diuers women was no sin; as both *Ireneus* and *Theodore* doe deliuer. Some haue thought that *Nicolas* being so holy a man, could not bee the Anhour of so soule a crime; but when as his fealouisie ouer his wife was obiected vnto him, because shee was a faire woman, he to free himselfe from this suspition, brought her forth & set her in the midst, offering to depart with her to any other man, which being done by him onely in way of apology, was peruerterd, and amongst many that opinion of community imbraced, who were called vpon this occasion by his name, as *Iren. lib. 1.c.27.*

Clemens

Clemens Alexandrinus sheweth. But this is to be thought rather *Clem. Alexan.* his fauorable conjecture touching *Nicolas*, than truth; otherwise *Strom. lib. 3.* the Lord would haue spared his name. That *Nicolas* was the Author of this sect, teacheth also *Eusebius lib. 3. cap. 23. E-* *piphan. Hares. 25. Niceph. lib. 3. cap. 15.*

Quest. What is meant by the tree of life here promised, *Vers. 7.* and why doth he vary the promise to him that ouercometh in euery Epistle, and what is it to ouercome?

Answe. He that ouercometh by the consent of all is hee that in his spirituall fight with the world, the flesh and the De- *Gorran.* uill is not made to languish or decay in any virtuous course, but perseuereth and holdeth out vnto the end. One noteth many acceptions of this word, *the tree of life.* Sometime the holy Scripture is called the tree of life, as *Prov. 3.* sometime patience, *Prov. 11.* sometime devout preaching, *Prov. 15.* sometime Christ himselfe, and sometime the chiefe felicity which is meant here, and it is said to be in the Paradise of God, because in a place of delights, not as the world counts delights, but according to God. And to the same effect almost speake others, the thing promised here is Christ with that eternall happiness, which he bringeth with him to all true beleeuers, that hold out vnto the end. The promise is the same with that, *He that endureth to the end shall be saved, and henceforth remas-* *Matth. 24.13.* *neth the crowne of righteousness, which the righteous God will 2 Tim. 4.7.* *bestow, &c.* It is alluded vnto the tree of life in Paradise, be- *Ioh. 6.54.*

cause as that would haue conferred immortality vpon *Adam*, if he had eaten of it, so he that eateth of Christ by faith, shall live for euermore; and this is the true meaning of that. Touching the variation of the title of this reward promised in every Epistle. One faith, that there are seuen vices against which we *Gorran.* are to make spirituall warre, and to such as ouercome euery of these the blessednesse to come is propounded in a seuerall title suitable. The first vice is gluttony and drunkenesse, the vi- *ctory* ouer which is first propounded, because it is in *vaine* to striue against any other sinne, vnlesse this be subdued, which was shewed in the combate of our Sauiour Christ, his first temptation was in this kinde. To the victory here to eat of the tree of life is promised, which *Adam* could not, because he was

was this way vicious: this is to bee refreshed spiritually here and hereafter. The second vice is feare of worldly miseries: to him that ouercommeth this, not being driven from the faith hereby, it is promised, that he shall not be hurt of the second death. The third is the loue of pleasure: to him that ouercometh this, the hidden *Manna* is promised, diuine consolation. The fourth is enuy, against which is opposed the ruling ouer nations. The fist is lechery, against which white garments are opposed. The sixt is pride, against which is opposed, *I will make him a pillar in the house of God*, which is most comely. The seventh is idlenesse, against which is opposed, *I will give him to sit in my Throne*. Others either obserue nothing vpon this variety, or else apply all to the severall conditions of the Church in severall ages; and so say, that as *Adam* in Paradise was the first man, so in speaking of the first Church it is al-luded to him. But me thinkes, that the eternall reward of their constancy should not be so variously propounded for nothing: and touching the Churches in severall ages, although there be some likelihood in the first being so applied, yet in the rest it faileth. Wherefore I hold, that the obseruation of the severall vices, against which we haue to fight, is not impertinent here, although haply in the number and particularizing of them there may bee ouermuch curiositie. But certainly eternall happinesse doth counteruaile all the pleasure and profit of sinne, and whatsoeuer detriment or danger may accrue through piety, shall fully be made amends for thereby: and it doth not a little helpe to vnderstand this, to propound it diuers wayes. If then we be tempted any way, let vs resist, considering that thus we shall prouide for our owne welfare for euer, euen in those things wherein wee are moued by temptation.

The second Epistle.
Vers. 8.

THe second Epistle is to the Church of Smyrna in four verses, *viz.* 8, 9, 10, 11. wherein nothing is taxed.

Quest. Who was the Angell in this Church, that it hath so rare commendations?

Answ. The most probable opinion is, that *Policarp* the disciple of Saint *John* was chiefe minister here. For both *Irenaeus* and

and *Eusebius* agree, that hee was by the Apostles constituted Bishop in Smyrna, whereas all of them but *John* were dead before *Domitians* time. And all things in the Epistle agree to him, a most holy man, there being nothing reproved in him, and the exhortation to constancy, intimating his persecution to come, (for he was most cruelly martyred vnder *Antoninus Verus*) and the mentioning of the Iewes: for by their instigation hee was murthered. Onely it may bee doubted, for so much as betwixt *Domitians* fourteene yeeres when this was reuealed, and *Antoninus Verus* were threescore & seuen yeres. But this is againe resolved by the consideration of *Policarp*'s confession of himselfe, that hee had serued Christ fourescore and six yeres, as *Eusebius* sheweth. This Smyrna is put second, because next to Ephesus.

Quest. 2. Why is the Lord here intituled, *The first and the last, which was dead, but is alive?*

Answ. It is spoken for the comfort of him that was in danger of death for the Gospell, according to the argument of this Epistle: for if life for euer followed Christ's death, what need any member of Christ to feare death? Or else because in this Epistle he is said to berich, & yet affliction and pouerty is mentioned; vnderstand by this title Christ's maiestie, by which hee is first; and his humiliation, whereby he was last; wherein this Angel is comforted against the base esteeme of the world, *I know thy pouerty, but thou art rich.*

Quest. 3. Who were they that called themselves Iewes, and *Vers. 9.* what was their blasphemy?

Answ. Some thinke that such are meant, as made a profession of Christ, and yet were enemies, than which there could be no enemies more grieuous. But others more rightly, that *Pareus*, they were Iewes indeed, glorying in that name as the onely people of God, who stood so earnestly for the old ceremonies, and legall seruice, that they hated most deadly all Christians: for we reade in the Acts of the Apostles of their fury, and seeking to stirre vp the people in all places against the Christians, and in particular against *Policarp*, as hath beene already touched. Their blasphemies were all the most opprobrious names that they could devise against Christians; they called

Impostorem, sus- Christ a counseler, a crucified man, and a Negromancer: and Negsum, necro- Christians cruciaries, asinaries, Sarmentaries, and Semassies, mantum. Cruc- as *Tertullian* sheweth.

Quest. What is meant by the affliction which it is said they farmentaries, se- shall haue for ten dayes?

Answ. About this number of dayes there is great difference amongst Expositors. Most hold, that some short time is hereby meant, but a certaine number of dayes put for an vncertaine.

* Some say, that the number of ten is a number of perfection, containing in it all other numbers, and therefore setteth forth a long time. Some vnderstand the time of the reigne of the ten persecuting Emperours. Some precisely but ten dayes. Lastly, some, the ten yeeres of *Traians* persecution, who raged all that time like a Deuill, till that by *Pliny* the second writing vnto him of the innumerable company of Christians that were put to death, a cessation was obtained.

Yet one will haue it referred to the ten yeeres of *Dioclesians* persecution, for that lasted iust ten yeeres, according to *Eusebians*. For mine owne part, I preferre that exposition of the ten persecuting Emperours, every ones time being his day, and their times are said to be but ten dayes, that is, but a short time, to comfort the faithfull in their sufferings, and because with the Lord many yeeres are but as a day. A long time cannot be meant, because this would haue greatly discomforted them, nor an vncertaine time: for the comfort of the faithfull in their sufferings is that God limiteth the time of their sufferings to the very day, beyond which they shall not passe. For *Traians* time, they had their persecutions as sharply repeated ouer againe after it: and for *Dioclesians*, it were much that comfort should not bee spoken to them against any before: for though no persecution were so terrible, yet they were all terrible enough to shake their faith, had they not beeene supported with this comfort, that they should haue but ten such brunts, and then be deliuered. Touching the different title giuen to the reward here promised, *He shall not be hurt of the second death*, this serueth to arm them against the feare of death bodily, according to the argument of the Epistle, and as hath beeene already touched.

The

Vers. 10.

Bullinger.

Chrysost.

Franc. Lamb.

Pareus.

* Beda.

Haimo.

Gorran.

Ribera.

Ruperti.

* Brightman.

Fox.

Vers. 11.

THe third Epistle is to the Church of Pergamus, contained *The third* in six verses, 12, 13, 14, 15, 16, 17. wherein their constancy *Epistle*. in the faith is commended, and the following of the doctrine of *Balaam* condemned, with an admonition to repent, vnder paine of being stricken with his sword, and incouragement to ouercome by the hidden *Manna*, and a white stone with a name written thereon promised.

Quest. 1. Why is the Lord set forth here, as hauing a sharpe two-edged sword?

Answ. Because as all agree, he is to deale with rebels against the truth, whom hee threateneth to cut off with the sword. One hath a conceit vpon the name Pergamus, signifying the division of hornes, because Heretikes haue two hornes to push at the truth: one is the wresting of the Scriptures, the other is their sophistry in arguing, against which a two-edged sword is oppoled.

Quest. 2. What is meant by *Satans throne*, which he saith was there, and who was *Antipas* his faithfull Martyr?

Answ. I omit to speake any thing of the *Angell* of this Church, because I finde nothing said of him who it should be. *Satans throne*, according to most, argueth the height of impiety and sin, and his dwelling, the continued course hereof, and withall the outward eminency of this place: For the seat of the persecuting Emperors is called afterwards the throne of the dragon, *Chap. 13. 2.* and of the Deuill and Satan, *Chap. 12. 9.* so that it may hence be gathered, that Pergamus was a royall city: and so it was indeed, for it was the seat of *Attalus Philometor* a king, & after that of the Roman Proconsuls. And most notoriously sinfull this city was, for it was giuen to idolatry, according to *Arethas*, more than any city in Asia. *Antipas* (as *Arethas* thinketh) was a Pastour of that Church, burnt to death in a brazen bull for the profession of the Christian religion, whereby they could not yet be made to shrinke. But God still had a Church there, and why not then in the midst of Popery? If it be objected, if there were any many yeeres agoe, it was inuisible, so as this Church was not; I answer, it might be so indeed, and yet true, that there was such a Church, as in the dayes of *Elias*: but it was not so inuisible,

but that the Antichrist of Rome could finde them out in all ages to put them to martyrdome.

Quest. 3. What is meant by holding the doctrine of Balaam? Thou hast there such as hold the doctrine of Balaam?

Answ. Here is not onely made mention of Balaam, but vers. 15. of the Nicolaitans also, which whether it be a taxation of two vices, or of one diversly expressed, some make question. But it is most likely by the manner of speaking, that it is onely declared by this circumloquution, wherein the wickednesse of the Nicolaitans did consist, which was before passed ouer in silence. After the maner of Balaam, they were Authors to the Christians of eating things offered to idols, and of fornicati-

Num. 22.23.24. on; for so the sequele of the History of Balaam doth declare, that he aduised Balaak to set faire women to call the Hebrewes to their idolatrous feasts, and thence to luxury. For this doth so necessarily append vpon the other, that Jerome hath rightly

Vener vino & stuans, citid despiciat in libidinem. Vicina sunt venter & genitalia. & pro vicinitate remembrorum sequitur conformatio vniuersorum. said, *The bellie boiling with wine, doth soone seeth ouer into lust: And againe, The belly and the genitalis are neere together, and therefore through the vicinitie of the members followeth a confection of vices.*

Quest. 4. Why is eternall blisse here propounded vnder the name of *hidden Manna* and a *white stone*, two names, or two wayes, when as other Epistles propound but one?

Answ. Most Expositors obserue three wayes of setting forth the reward here; the *hidden Manna*, the *white stone*, and the *name written in it*, vnowne to any saue to him that hath it. But they may well come vnder two, because this name is comprehended in the second. For the diuers rewards named more than in other Epistles before going, the like course is vsed also in the three Epistles next following; but I finde nothing by Expositors obserued hereupon, but onely that this is spoken according to the necessity of these Churches, being more oppressed by the wicked aduersaries, and so hauing more temptations, where almost all were enemies. Whereunto if we addde, that more is here spoken for the amplifying of the benefit promised, we shall attaine to the full reason of this variety. More particularly, the reward is compared to *hidden Manna*, that is, the pot of *Manna* kept in the Arke, for a mon-

Vers. 17.

nument of what God had done for the Israelites in feeding them miraculously in the wildernes with *Manna* when other food failed, & it is said to be hidden, because the people might not looke into the Arke to see it. To this *Manna* it is alluded Exod. 16.33. Heb. 9.4.

here, because as that was ministred vnto the people of Israel in the wildernes, & so they were preserued, when in mans reason they must needs haue perished for want of food: so the Christians in *Pergamus*, Satans throne being there, were miraculously fed with spirituall comforts, & hereby strengthened to endure, so that the Christian name, which a man would haue thought should through the violence of the enemy haue utterly perished, still continued in that place. For *Manna* setteth forth Christ fed 1 Cor. 10.1. Ioh. 6. vpon by faith, and therefore it is noted of it, that this in the Arke was incorruptible, as Christ being fed vpon conserueth incorruption and immortality to the faithfull: and as it is said to be hidden, so it is a hidden kinde of feeding from the eyes of the prophane world, to whom this spirituall food is a mystery; yea the people of God see it not with their bodily eyes, but by faith, as they of old saw not the *Manna*. And hitherto almost all Expositors are agreed, the consideration whereof is singularly comfortable in the time of persecution, both in regard of the vnowne wayes that God hath to preserue his here; when man may thinke their case most desperate, and also in regard of the immortality whereunto we are fed and nourished with this mysticall food. Touching the *white stone*, there is much difference. Some understand a most gloriuous body wherewith they shall be raised at the last day, that ouercome, but this were very improper by a stone to set forth a body. Others understand the *white stone* wherewith the heathen Sixt. Sen. bibl. Patrum, lib. 2. were wont to note the dayes of their victories being publike. ingrauen in tables, that they might bee distinguisched from other dayes, for so they that ouercome in this spirituall fight shalbe innobled aboue others: but neither doth this so well satisfie, because this stome is giuen to one sensible, & hath a name in it, whereas that was set into a dead table as a marke onely. Others understand the *white stone* giuen in their *Olympicke* Arethas. games, but that was not giuen to the victor, but onely diuers of them being drawne out by such as were to play there, they two

Parens.
Brightman, &c.

two which had two stones with like Characters, were to play together. Lastly, others vnderstand the white stone giuen in judgement with the names of such as were set free written in them, whereas they that were condemned had their names set in blacke stones. Of this custome speakest *Ulpianus* in *De mortib. contra Timocratem, Scholiastes Aristophanis*, and *Ouid Metamor. lib. 15.*

*Mos erat antiquis atris, nivisque lapillis,
His damnare reos, illis absoluere culpa.*

According to this custome it is here spoken for the comfort of the faifthull, who were hardly censured amongst wicked men, but absoluued by the most iust God. And it is a comfort to all in the like case, we may say with the Apostle, *It is God that iustifieth, who shall condemne?* The new name written in this stone is by the consent of all, the name of the Sonne of God, whereas wee are of our selues seruants and slaves. *No man knoweth this name, but hee which hath it.* The ioy of the absolution and blessing which the faifthull shall receive at the last Day is vnspeakable, the wicked which are sent into damnation know it not, but only such as enjoy it. And this adoption to be the Sonne of God is knowne to him that hath it by the Spirit here, though others cannot know it: so that mans testimony is nothing, the inward testimony of the Spirit in a mans owne soule is all in all.

Rom. 8.33.

The fourth
Epistle.

Ver. 18.

THe fourth Epistle is to the Church of *Thyatira*, in twelue verses, that is, from the 18. to the end of this second Chapter, wherein their workes done last are commended aboue their first, the tolerating of *Iezabel* is taxed, and shee with her followers are threatened: but such as did not follow her are exhorted to constancy, rule ouer Nations and the morning Starre being propounded for their reward.

Ques. Why is the Lord here set forth by this title, *The Sonne of God*, and which hath his eyes as a flame of fire, and his feet like unto fine braffe?

Answ. He was before called *The Sonne of man*, but here the Sonne of God, that he might bee rightly conceiued of as both God and man; and because as God hee knoweth all things,

things, and is able both to punish and reward, as is afterwards shewed that he will doe. He is described by his flaming eyes and brazen feet in speciall, that they might know that he was able to discerne betwixt the seduced by *Iezabel*, and the not seduced, as is afterwards set forth, that he trieth the hearts and reines, for he was all shining light from top to toe, enlightning the darkest corners.

Ques. What was *Iezabel*, who said that she was a Propheteſſe, and seduced the people? **Vers. 20.**

Answ. Touching their workes more at the last than at the first, I finde nothing amongst Expositors, but it is likely that their constancy in suffering for the truth was meant, which increased the more, the more it was tried. This *Iezabel* some will haue to be the wicked women that helped forward the heresie of *Montanus* in *Thyatira*, vnder the colour of prophesyng, such as were *Prisca, Maximilla* and *Quintilla*, as *Epi- Epiph. her. 51. p'banus*, who telleth that anno 125. the *Cataphryges* entered & tooke this City, which was before prophesied of in this place, for so much as these *Iezabel*-like women were the furtherers of that Heresie, and so all were infected till anno 237. which was 172 yeceres after, when by the mercy of God a Church was againe settled there and flourished. But this exposition agreeeth not, because it was thus afterwards, not now; and then also all were infected, whereas now some onely were drawne away. Others therefore vnderstand the heresie of the *Nico- Andreas. laitans* set forth by another name, for they did both practise whordome and eat things sacrificed to Idols: and this seemeth to me the most probable, that there was some woman of note, who vnder the colour of prophesyng seduced people to this error, and is called *Iezabel*, because in craft so like Brightman, vnto her to effect her owne ends, as some cunning man might be noted before by the name of *Balaam* to the Church of *Pergamus*, vers. 14. For it was an vſuall thing for Heretikes to seeker to further their heresies by some subtil woman: so *Simon Magus* vsed his *Helena, Carpocrates, Marcellina, Apelles, Philumena, &c.* And this variety in speaking of *Balaam* before, and of *Iezabel* now, tendeth to the greater disgrace of this heresie, making it the more odious for hauing such supporters. **That**

Alcasar.

Vers. 22.

Brightman.
Parens.

Parens.

Vers. 23.

That conjecture that the Synagoue of the Iewes is meant here, is but vaine and without all ground.

Quest. 3. What is meant by casting her into a bed, and who are they that committed adultery with her, and who her children? *vers. 23.*

Answe. By the bed, is meant the bed of sicknesse, where-with she should languish and pine away. It is spoken according to the metaphor of a whore here taken vp, whom loath-some diseases doe oftentimes seize vpon, and make her more miserable than if she were presently slaine. Those that commit adultery with her are the chiefe vpholders of that Heresie, consenting together with her in subtill inuentions to the same purpose. Her children were the seduced by them, thus labouring together to propagate their filthy heresie, though some vnderstand rather children properly so called; but the adulterers being expounded so as they are, I see no reason for this. It is not therefore a lesse punishment which is threatened to Iezabel and her louers, than to her children, but rather a greater, because they should haue a longer lingring, and so a more miserable death. The seduced shall all perish, but seducers shall be more punished for example that all may behold it and feare.

Quest. 4. How is it said that hereby all the Churches shall know that I am the searcher of the hearts and reines?

Answe. The reason of this is plaine, because Iezabel is said to be masked vnder the Visour of a Prophetesse, so that men could not discouer her; but when the Lord should thus make her a spectacle of his iudgements, it should appeare that all her faire pretext was but dissimulation, and that shee had a vile heart coloured ouer with sanctity. They then which are the Church of God ought to make this vse of Gods iudgements vpon the aduersaries of the truth, to take notice and to be confirmed hereby, that God abhorses the wickednesse lying hid in their hearts, with how good words soever they colour ouer their heresie, & whatsoever extraordinary thing they doe for confirmation thereof. And generally when any are thus discouered, we are to take notice of Gods omniscience, from which no wickednesse, though most secretly acted,

can

can bee hidden, no nor the inwardest euill thoughts of the heart.

Quest. 5. Why is it promised to this Church peculiarly to *Vers. 26.* reigne ouer nations, and to haue the morning starre, and what is meant by these things?

Answe. For the distinct title of the reward here set forth different from those to other Churches, I finde nothing amongst Expositors: but it is plainly according to the argument of the Epistle wherein mention is made of Iezabel, who was sometime a Queene and reigned ouer the people of God, exercising much tyranny against them. Wherefore, as it was needfull, they are comforted with a promise of reigning and subduing all their enemies at the last when for a time they had held out in their encounters with them, without shrinking away from the truth for feare. Againe, for the morning starre, it fitly answereth to their *not knowing of the depth of Satan as they call it*, for which it is likely they were counted shallow and weake of vnderstanding, in that they could not see into such a profound point of the liberty of Idolathites, &c. For though they were in this regard for a time contemned, as void of that light which was in others of Iezabels Sect, yet they should haue a farre brighter light bestowed vpon them, namely the morning Starre, as a token of the true light wherein they then were, when as the other indeed had no more light than could come from Satans darke dungeon. So that if there be any thing to discourage those that bee in the right, either of violence or derision, the comfort to come will hearten and encourage against them all, because if they be reigned ouer now by persecutors, they shall reigne then ouer them; if they be insulted ouer and disparaged, they shall be honoured by being declared of a farre more excellent condition than their aduersaries. For the meaning of these things, it is not vnusuall to set forth our reigning in Heauen, by saying, *They shall sit vpon twelve Thrones and judge the twelve Tribes of Israel: and the Saints shall judge the world*, from which here is no great variation, *shall haue power ouer nations*, which is further amplified by saying, *and shall rule them with a rod of iron, and breake them in peeces like a Potters vessel*; a speech taken out of the

the second Psalme, to shew that they shall partake of the same honour of reigning with Christ, whose reigne is there described, according to *Bullenger*, and *Pareus*, &c. So that the word nations setteth forth wicked enemies of the truth, as of old the Gentiles or Nations alwaies were. But even as Christ ouercame & ruleth ouer all, so shall the faithfull reigne with Christ, and as a Potters vessel is not able to stand against a bar of iron, no more shall they be able euer againe to stand against Gods people, but shall irreparably be crushit in pieces through the weight of Christ's anger, as an earthen vessel being broken can never be made whole againe, all which is a great glory vnto Christ, and because the godly shall communicate with him in all his glory, all this is ascribed vnto them also. Thus *Ierome* and *Gregory* vnderstand this passage, *Psal. 2.* But others of the conuersion of the Gentiles, as *Chrysostome*, *Augustine*, *Theodoreetus*, *Beda*, *Euthym.* and so they expound the rod of iron to be a Scepter of equity, but this can by no meanes stand. Some also vnderstand this place of rule and dominion here ouer enemies of the truth, as *Beda* and *Primafius*, but seeing the victory is not till the end, and this reward is not given till the victory bee obtained, it is plaine that the reward to come in Heauen must needs be meant.

Touching the morning Starre, some vnderstand hereby the resurrection of the body, because the night of this world shall then have an end, and the Day of glory shall beginne to appeare. Some the glorification of the soule, because as the morning Starre goeth before the Sunne, so the soule shall be glorified before the whole man. Some the light of vnderstanding in spirituall things, which is thus set forth, *2 Pet. 1. 19.* and should more and more increase in their hearts. Some the glory of the world to come, which is compared to the glory of a Starre, *Dan. 12. 1.* And lastly, some vnderstand Christ so stiled, *cap. 22. 16. I am the root and the stocke of Dauid, the bright morning Starre*, hee doth therefore promise to giue them himselfe either as a foreteller of the resurrection and life to come, which is done in his resurrection, for as much as it doth fore-demonstrate our resurrection, even as the morning Starre the rising of the Sunne, as *Gregory* speaketh: or else he

Primafius.

Richard. de
Sancto victore.Joachim.
Bullinger.
Bullinger.Beda.
Rupertus.Greg. Moral. lib.
19. cap. 30.

he will giue himselfe by communicating his glory to them. Of all these I preferre that which is for light of vnderstanding, *Pareus*. as I haue partly touched already, it agreeing most fitly with the precedents for so much as they had not knowne the depth of Saran, and *Iezzabel* had contended with them about the sense of the Scriptures, their knowledge should be more clarified and they should attaine vnto perfect light, when as Saint *Peter* saith, The Day-starre should arise in their hearts, that is, they should not need the helpe of meanes any more, but should haue a light in themselues, inlightning them to see and know as they were seene and knowne: For the communication of Christ's glory is set forth in their reigning, his resurrection was a thing past, and as for the resurrection of their bodies, or the glorification of the soule, it is not likely that hee would comfort them with part of their happiness when he had alreadly set forth their full glorification.

THe fist Epistle is to the Church of *Sardis* in six verses of *The fist Epistle*. the third Chapter, wherein their deadnesse is reproved and *pistle*. threatened, they are stirred vp to awake and be watchfull, some *Chap. 3.* few are commended and comforted with the promise of white garments, and that the Lord will confesse them before God and his Angels.

Quest. 1. What is meant in that Christ is said to haue the *Vers. 1.* seuen Spirits of God, and the seuen Starres, and what particular reason of mentioning these things here?

Answ. The seuen Spirits are they that were spoken of *Chap. 1. 4.* which stand before the Throne of God, and the seuen Starres the Ministers of the Churches, as is also plaine, *Chap. 1. 20.* yet some by these Spirits vnderstand the Angels *Pareus*. whom Christ hath at his command: but so he should assume a title to himselfe not mentioned before, seeing the seuen Spirits there are the Holy Ghost, as hath beene already shewed. For the reason of remembraunce these particularly to this Church, it is rendred diuersly. Some say, that the Lord would hereby intimate his wisdome to discerue their wickednesse couered vnder the cloake of hypocrisie, because he had seuen Spirits and his power to punish it, for hee had the Starres in his *Richard. de
Sancto victore.* power,

power, much more men that offended. Others say, that this is spoken to intimate that he giueth all spirituall life, that they being yet dead might be put in minde to seeke vnto him therefore, & that he defendeth his faufull Ministers, so as that they shall not need to feare the anger of man, that if they did reviue in their godly care, they might safely trust in Christ, who doth continually defend such. Others say, that it is spoken in opposition to their conceit of themselves, for hypocrites are readiest to thinke that they are full of life when indeed they are dead; and glory much in their life of vnderstanding and in being counted excellent, when indeed they want both: therefore the Lord assumeth all life to himselfe, for hee had the seuen Spirits; and all light and glory, for he had the seuen Starres. Lastly, others say that it is spoken to shew that the Starres and the Spirits are ioyned together, so that he which will haue the glory of Starres, must first haue the Spirit, that is, true sanctity. Of all these I preferre that of Bullenger as most genuine, because it is *ad idem*, whereas the rest goe somewhat from the true meaning of the things here mentioned. Let Hypocrites therefore consider their vanity and danger, whilst they want the life of grace, Christ taketh no care of them to protect and defend them, but onely of such as haue life and light, hee holdeth the Spirits and Starres; if therefore thou wilt haue the comfort of his protection, seeke for the Spirit of life at his hands who only is able to bestow it.

Quest. How is the Angell of this Church said to be dead, and yet but bidden to awake, as being onely asleepe, and to strengthen what was about to die?

Answ. Deadnesse here, by the consent of all, is deadnesse in sinne: he had a name to be alive, in that a great shew of piety was made, but was dead indeed, because void of truth and substance there was nothing but hypocrisie. And because in Hypocrites there is no true loue of Christ vrging to sollicitude about the sanctity of others, negligence and remisnesse doth vsually accompany hypocrisie, and so it seemeth to haue done in the Angell of this Church, he laboured of two vices, hypocrisie, and neglect of his charge. Of the first he is admonished, in that he is charged to be dead; and of the other, in that he

he is excused to watch, and to strengthen those that were about to die, that is, some of that Congregation which were yet alive, but in great danger of death also by his bad example and neglect of his office.

Quest. 3. What is meant by saying, they haue not defiled their garments; and by promising, *they shall walke with mee in whites*, and because they are worthy, whether is not here a ground for mans merits?

Answ. I omit here to speake of these words, *I haue not found thy workes full before God, vers. 2.* For no man is so simple to thinke that this is spoken against imperfections and weaknesse, but against hypocrisie, for those workes are not full before God, which are not done in sincerity. Touching the question propounded. By garments, some understand *Parcues*, their soules and bodies, which are sometimes also set forth by another metaphor of vessels, as in *Thes. 4. 4.* Their soules were not defiled by erroneous opinions, nor their bodies by fornication after the Nicolaitan manner. Some understand *Gorran*, onely their bodies, the garments of their soules, or their vertues and vertuous actions, which are not polluted, when vice is not mixed with them. Lastly, some understand Christ Iesu and the Christian profession, for of Christ it is often spoken as of a garment, *put ye on the Lord Iesu*: and if we consider the first vse of garments, that it was to couer our naked-*Eph. 4. Col. 3. Rom. 13.* nesse, whereof wee are ashamed; this metaphor doth most fitly agree vnto Christ the onely couer of all our sinnes and blemishes. In this sense, they defile not their garments which flie wickednesse, the staine and shame of a Christian profession; and this I subscribe vnto, as the true sense. For though the body be sometime compared to a garment, yet the soule is never: and if the body only should be meant, here should be a iustification of single externall purity without the internall. Touching the whites here promised, some understand it partly of a pure and good conscience here, and of the glory to come hereafter. But for so much as the whitenesse of a good *Bullenger.* conscience is already enjoyed, and it is here spoken of whites *Parcues*, yet to be giuen, I subscribe rather to them that understand the glory to come, which is compared to the purest white, when some

some glimps hereof were in Christ's garments at the time of his transfiguration. In that he saith, *they shall walke with mee in white*, note their familiarity with this great and glorious Lord to which they shall be received.

Ques. But how are they said to be worthy?

Answ. To set forth their excellency aboue others for those graces which did shine in them, not for any merit which they had: For when any speech is vsed, wherein mans merit may come in question, the best are said to be vnproufitable seruants. He speaketh therefore as a Captaine giuing reward vnto his souldier, and saying, Thou art worthy; which is spoken to encourage him, not to set him on to plead his merit, and to require it therfore. Wouldest thou then be made partaker of this grace & keepe thy garments from defilement, flie whatsoeuer might disparage thy Christian profession in word or deed:

Ques. 4. What is meant by the cloathing with white garments againe iterated to such as ouercome, and by the booke of life, out of which he promiseth not to blot their names; and that he addeth, *I will confesse his name before my Father and before his Angels?*

Answ. About this there is little difference, but Pareus doth most fully resolute all these doubts. Here are three things promised: First, to be cloathed with whiteraiment, which is againe iterated for the incouragement of all others, besides those few of *S.ardis* before commended: and that this glory might be the more highly esteemed, hee sheweth, Secondly, that it shall be eternall, *I will not blot his name out of the booke of life*, that is, he shall liue thus glorified for euer: and to set it yet forth the more he addeth, Lastly, and *I will confesse his name, &c.* that is, this glory and bright shining shall bee accompanied with the praise of the Judge, declaring euery mans vertues and graces by name; which is no small accession of honor, especially being done before God, and the assembly of all the holy Angels. So that here is but one & the same reward before propounded, answerable to the vertue in some of *Sardis* commended, but further amplified for the excellency thereof. Touching the booke of life, and blotting out of it, reade at large in my second part, Text. 20. Rom. 9.3.

THe sixt Epistle is to the Church of Philadelphia in seuen *The sixt Epistles*, viz. 7, 8, 9, 10, 11, 12, 13, being altogether commendatory and consolatory against the pretended Jews: the reward promised, is to be a pillar in the Temple of God, and to haue the Name of God, of the City of God, and of Christ Iesus written vpon him.

Ques. 1. What is meant by this description of Christ, *Hee Ver.7. which is holy, hee which is true, he which hath the key of David, he which openeth, &c.* and why is he thus propounded to this Church?

Answ. This description is taken out of the first Chapter, though not word for word, yet in effect being the same which was there revealed; his pure white head set forth his holynesse and purity, *vers. 14*. He is said to be a faithfull witnesse, and therefore hee which is true, *vers. 5*. and to haue the key of hell and of death, which differeth not much from this of having the keyes of *David*, *vers. 18*. There is no difficulty in the two first epithets, but in that hee is said to haue the key of *David*, &c. some vnderstand the key of knowledge, which is ascribed vnto *David*, as a singular Prophet, who had the *Ric. de Sando* *vitore, Rupor-* knowledge of all points of diuine learning, as appeareth in the *tus, &c.* *Psalmes*; wherfore it is called *David's key*, for the Prophets key, hee being named for them all. This howsoeuer it may seeme to haue some ground, because our Lord speaketh else- *Matth.23.* where of the key of knowledge: yet because it is called *David's key*, to whom singularly so much knowledge is no where ascribed, but rather to *Salomon*, and because the words following of opening and shutting doe not agree to knowledge, it cannot be received as the true lense. Others therefore by the *Beda.* key of *David* vnderstand, the power of a King, such as *David* *Bullinger.* *Pareus.* *was*; and to set forth the same Kingly office in Christ, hee is often called by the name of *David*, the words seeme to be borrowed from *Ez. 22. 22.* which place maketh it plaine for power and authority, subiecting all things. For thus the Lord Iesus ruleth ouer all, receiving into grace, and so to glory whom he pleaseth, neither can all the Deuils in hell hinder him, and shutting out whom hee will, and to such none can give entrance.

trance. And as he hath the keyes, so he giueth them to his ministers, not to haue his power, but to become his instruments to declare who are admitted, and who are shut out of the kingdome of heauen, and to receiue by baptisme into the Church all the faughtfull, and to shut out by excommunication the ob-stinate sinners, when he saith, *To you I give the keyes of the kingdome of heauen, &c.* Wouldest thou then not haue the kingdome of heauen shut against thee, but opened vnto thee? seeke it of Christ, who onely openeth and shutteth, and thou shalt not need to regard the Pope, who taketh vpon him to be the keeper of this key: for if hee or any minister of God shue out such as to whom Christ openeth, or contrariwise, he shall bee iudged as a vsurper, but the godly are no whit the more shut out hereby. There are other expositions of this key, some vnderstanding it of Christ himselfe, who as hee is sometimes said to bee the doore, so here the key: some of Christ's Crosse, and some of repentance: but for so much as I doe fully rest in the second exposition, I omit to examine these.

Touching this title particularly directed to *Philadelphia*, the contents of the Epistle (an open doore being therein mentioned) make the reason hereof so plaine, that I shall not need to speake further of it. He putteth them hereby in minde, that that beginning of publishing the Gospel, and opening the secretes thereof amongst them was by his power, neither should any euer bee able to put it downe againe. That when they should consider their owne small strength, and the power of their aduersaries persecuting the Gospell, they might not despaire of the proceedings thereof, but confidently expect the continuance of it to the end of the world.

Vers. 8.

Ques. 2. Whether was this Church of *Philadelphia* without all fault, because here is no reprooche, but altogether commendations, and what Church at this day may most fuly bee compared vnto it?

Answ. To the first, *Bullinger* answereth well, that a right and sound faith doth couer ouer and hide all infirmities in manners, without which it is not to be doubted, but this Church was, yet not taxed, because not imputed: for there is no condemnation to those that are in Christ Iesus. The word

Phi-

Philadelphia signifieth brotherly loue, the situation of this towne was neare the sea in the countrey of the *Lydians*, and much subiect to earthquakes, but the Christians there were stedfast in the true faith.

Touching other Churches in these latter dayes hereby set forth, one constantly holdeth, that by this Church is figured *Brightman*, out the most reformed Churches of *France*, *Scotland*, *Belgia*, *Heluetia*, *Geneua*, &c. which haue but a little strength, and are full of brotherly loue. But on the contrary side, another *Vegas*. giueth vs an hint of the society of the *Iesuites* figured out here, and alleageith to this purpose, a prophecy of *Ioachim Abbas*, who liued about *ann. 1200*. who saith, *The Church must Ioachim Abbas conceiue a certaine new spirituall understanding, or else an off-^{de} *Philadelphia* spring spirituall aboue others, that is, the very order which Iesus doth designe, which order indeed amiable and famous aboue others that went before it, shall be initiated in the sixt time, &c.* For the first, I haue already shewed my reasons why I doe not embrace it, where I speake generally of these seuen Churches: for the second, it is a wonder that the *Iesuites* so generally justly hated of all the world, should dote so much in the conceit of their owne excellency, as to intimate a conceit of any such honour belonging to them, seeing the faith which they stand for, is a new, corrupt and erroneous faith; and the meanes which they vse to propagate it, are farre differing from the maners of a *Philadelphia*, that being all loue, they all crueltie and bloud-shed, and the greatest incendiaries of kingdomes, that euer were. As for the authority produced, these words might as well bee vttered by the spirit of errore to make such an abominable order the more venerable, as that grosse errore about the Trinity was maintained by him in his booke against *Peter Lombard*, wherein he denied that the essence of the Trinity is one, and was therefore condemned by their owne *Lateran Councell*. There is a third opinion followed by most, that neither this, nor any other of these Churches are typicall, but onely in them all others of like quality are instructed, admonished and incouraged, and so in *Philadelphia* I thinke most properly the reformed Churches of all countreys are spoken vnto: for here a doore to viter the truth, and to vindicate

cate it from Popish errors is opened, and though now, thanks be to God, our strength be not contemptible, yet in the beginning & for diuersyeres it was but little, when the *Albigenes*, and *Waldenses*, and *Wyclife* in *England*, and *John Husse* and *Jerom of Prague* in *Bohemia*, and afterwards *Luther* in *Germany*, had this doore opened vnto them. This time was so long, being about foure hundred yeeres, that things being weighed with humane reason, it might well bee expected when it shoulde haue beeene shut againe and neuer more bee opened, and therefore needfull was that comfort, that none shoulde be able to shut it. To make a separation amongst these Churches for outward things, as *Brightman* doth, (the faith of them all being so consenting, as appeareth by the harmony of our confessions) so as that *Sardis* should figure out the *German* Churches following *Luther*, *Philadelphia* the *Geneuan*, &c. following *Zwinglius*, *Laudicea* the *English* being more Pontificall, this separation I say of those, who doe all constantly stand against the corruptions of Popery, is vncharitable and improbable. If wee should goe about to parallel Churches of after times with these seuen, the Church of *Rome* doth rather seeme to be a fit parallel to *Sardis*, and some luke-warme state yet for to come to *Laudicea*, when Popery being put down, the fire of feruency in standing for the truthe shall goe out for want of stirring by contentions: for whatsoeuer the indifferency of some particular persons amongst vs is, yet our State (thankes be to God) is feruent for the maintenance of the truthe, and against Popery, as our Parliament lawes doe declare. As for the other foure Churches, I mislike not in some respects to parallel the Primitiue Church with *Ephesus*, & *Smyrna* with that in the *Arrians* times, according to *Forbs*, and *Brightman*. But for *Pergamus* and *Thyatira*, they seeme to set forth none other but the Church of *Rome* considered with her Prophets, and Prophetesses, the head of them being Popes Negromancers with their lying signes; and among them, that infamous woman for whoredome, *Ioane* by name, which called her selfe *John*, and is knowne to haue sitten in that Chaire. For I cannot see how any can be more fitly compared to *Balaam* in *Pergamus*, and to *Iezabel* in *Thyatira*, than these.

Quest.

Quest. 3. Who are they which call themselves Iewes but Verf. 9. are not, that shall be brought downe to worship before *Philadelphia*as feet?

Answ. For answerto this, see Chap. 2. verf. 9. Onely wee may adde thus much further here, that for so much as the reformed Protestant Churches are figured out by *Philadelphia*, the Papists which are the greatest enemies vnto them, may truly be said to be figured out by these Iewes. For as they gloried in the name of Iewes, and in the antiquity of their legall seruice and worship, and sought to bring Christians into contempt for the noueltie of their religion, branding them with most ignominious names; so the Papists glory in the name of Catholikes, and beare themselves vpon the antiquity of their religion, disgracing what they can, both by railing speeches, and by the imputation of noueltie, the true reformed religion. And as the Iews were the most infest enemies of Christ of all others, so the Papists of the truth, & consequently of Christ, thus approuing their Pope to be that Antichrist, and their Church that *Babel* which shall be brought downe in Gods good time before the now despised Protestants, as the Iewes before *Philadelphia*. That *Babel* which is afterwards shewed to be fallen, is *Rome*, and Popish *Rome* (God willing) shall bee proued in the proper place by inuincible reasons, Chap. 17. and 18.

Quest. 4. What is meant by the *houre of temptation* which Verf. 10. shall come upon all the world, and in what sense is it promised, that *Philadelphia* shall be deliuered herefrom?

Answ. It is agreed by all, that this *houre of temptation*, was the time of persecution by the heathen Emperours, from *Brightman*, which no countrey was free. But by some more restrainedly, the persecution of *Trajan*; I hold it to bee spoken generally of all the time of persecution, against every part of which they had need of comfort and support. One saith, that it may be vnderstood either of the danger by heretickes through their corrupt doctrine, or by persecutors. I preferre still the first of persecution, but there can be no errour in this. All the time of persecution is called but an houre, to shew the shortnesse of it, being compared to the time of ioy afterwards in heaven.

And it is called temptation or triall, to shew that they needed not to feare it, as a meanes to destroy them, for they should ouely bee tried, and so bettered, as gold that is tried in a furnace and then taken out againe. It is said to come vpon all the world, because in all countreys, none that professe the Christian religion escaping: for *all that will live godly, must suffer persecution.*

Touching this Church in particular, it is not to be thought that it should bee altogether exempt, but supported with patience to endure; so that their faith should not be hereby shakken, or any grace impaired, as must needs bee through the terriblenesse of persecution, if the Lord did not deliuer therefrom. And all these comforts belong to every one that cleaueth to Gods word, resoluing to endure any thing, rather than to be beaten from it: his sufferings shall be but an houre, to his triall and bettering, and his soule shall bee safe from all euill that might accrue vnto it thereby.

Quest. 5. What is meant by saying, *that no man may take thy crowne?* Can any that are elected to the crowne of heauenly glory miscarry and lose it?

Answ. Some vnderstanding these words of the glory to come, inferre the vncertainty of saluation, because even the Angell of this Church so highly commended is yet spoken to as in a possiblity of losing his Crowne, as *Thomas Aquinas* and other popish Writers. Others that mainaine a certainty of saluation trouble themselues much about the resoluing of this doubt, how there can be any certainty of any mans saluation if he may lose his Crowne, and another not appointed to it may get it? But they resolute it, by saying that this is spoken for excitation only, and because by such admonitions the Lord worketh perseuerance in the Elect. Others by this Crowne vnderstand nothing but the glory and praise of well-doing, which would be lost and fall to another, if either hee should grow remisse or be corrupted by heresie after that hee had carried himselfe thus worthily: and to this I subscribe. For he that weareth a royll Diadem hath not more glory amongst men than the vertuous Christian before God; true piety is a Crowne vpon the head of him that is endued therewith.

Quest.

Vers. 12.

Parens.

Bullinger.
Brightman.

Quest. 6. What is meant by this, *I will make him a Pillar* Ver. 12. *in the Temple of my God, and hee shall not goe out any more, and I will write vpon him the name of my God, &c.* and why is the reward thus set forth to this Church?

Answ. Some thinke that it is alluded to the custome of the *Bullinger.* Romans, who were wont to set vp Pillars to the honour of famous Conquerours, inscribing their names and noble acts. But it is to be noted, that he doth not say I will set him vp a Pillar, but *I will make him a Pillar*, and therefore the very same Authors after that allusion mentioned, preferre another exposition, taking this to be an allusion to the Pillars set vp in the Temple by Salomon, 1 King. 7. 15. For as they were an ornament to the Temple, so the great lustre and glory which these should haue in Heauen is hereby set forth. Some apply this to the present state of the faithfull in this world, who are set fast as those Pillars, or of whom some are most eminent as Pillars, for so *Peter, James and John* are said to haue beeene Pillars, and the Church it selfe is called *The ground and Pillar of 1 Tim. 3. 15. truth.* And as those Pillars, so they are firme by faith, strait *Richard. de* by equity, erected by intention, and lofty by *Sancto Victore.* contemplation. But seeing the rewards promised in this life went before, being plainly distinguisht from the reward here set forth which is to come, I consent with those that vnderstand by the Temple of God, Heauen; and by the Pillar, eminency of glory there. And because those Pillars of the Temple *Brightman.* were carried away by *Nebuchadnezzar*, that this estate might appeare to be more firmly and vnmoueably settled, it is added, *He shall not goe out any more.* For the names which hee *The seventh Epistle to.* faith he will write vpon him, herein the allusion is still continued: for *Salomon* wrote vpon those Pillars certaine names, *Laodicea.* vpon the one יְהוָה hee shall establish, and vpon the other, *Chap. 3. 14.* בָּעֵן in it is strength: so for the greater glory of this Pillar Gods Name shall bee inscribed, because hee is the childe of God; new *Ierusalem*s name, because hee is a Citizen thereof; and Christs new name, that is, *Iesus Christ risen from the dead and set at the right hand of God*, because hee is of the number of his redeemed ones. For the other question, why to this Church the reward is thus propounded, I finde nothing amongst

amongst Expositors, but the reason I take it is plaine, because they were a long time of little strength, and much wronged and disgraced: but they shold bee strengthened as a brazen Pillar, and honoured with the highest titles conferred by the Judge of the whole world. Let this then comfort every ones heart that mourneth in *Zion* for the tyranny, oppressions, and opprobries of persecutors, they shal be set as Pillars, &c.

Chap 3.Ver.14 *And to the Angell of the Church of Laodicea write, These things saith the Amen, that witnesseth, that faithfull one and true, the beginning of the creature of God.*

This Epistle doth consist altogether of reprehension and admonition for luke-warmesse, hauing nothing of commendation in it, as the Epistle before going was altogether commendatory, and in no part reprehensory. This *Laodicea* was the chiefe City of *Caria*, according to *Sirabo* and *Pliny*, built by *Antiochus Theas*, and named from *Laodice*, the name of his Queen, signifying the Prince of people, giuing Lawes vnto them.

Ques. 1. Why is the Lord thus set forth to this Church, and whence are these titles taken, and what is meant by them?

Answ. These titles are taken from *Chap. 1. 5.* where hee is called *The faithfull witness*, and *vers. 18. Amen*, and generally in all passages, *the beginning and the end*. How hee is said to be *Amen*, *Saint Paul teacheth*, *2 Cor. 1. 19,20.* saying, *For the promises of God are in him yea, and in him Amen*, because whatsoeuer he saith is true and certaine, for which cause that *witness* and that *faithfull one* is added. The *Arrian* layeth hold vpon this, that he is called the *beginning of the creature*, to proue Christ to be but a *meere man*: but the words doe not imply this, for he is the *beginning and the end*, that is, *eternal*, both *ex parte ante*, and *ex parte post*, all creatures had their beginning in him, seeing he made them all. The beginning of the creature then doth not argue a creature, though *Bullinger* understandeth it thus of his humanity, but the greatest power by which the creature hath the beginning according to others, who say that the word *αρχη* may also be understood of *principality*, but for so much as often before it is so vsed with *τιλασ*,

Bullinger.

Brightman.
Parens.

τιλασ, as that it must necessarily be taken for the beginning, I expound it thus only. Now to this Church the Lord doth thus set forth himselfe that it might be warned to repent, seeing all the taxations here are true, and whatsoeuer she pretended of being rich, &c. yet she was certainly poore and naked, and if she would bethinke her selfe to be better furnished, she might well come to him for gold and cloathing or any thing, because he was the *beginning of the creature*, all things haue their being from him, and therefore of him store of all spirituall furniture is to be had. My Authors adapt it vnto power, because of Christ's power to spue them out. *Brightman* refers *Brightman.* it to the accomplishment of Gods blessings promised to godlinesse in outward things, for which he saith, that he is faithfull. We learne from hence to submit when we are taxed from the Lord, and acknowledge our vilenesse indeed, and to seeke from him a supply of all spirituall necessaries, who is the beginning of the diuine creation, in whom all are new creatures, their deformity being put away.

Ques. 2. *I would that thou wert either cold or hot.* What *vers. 15.* is meant by cold and hot, and how is the cold preferred before the luke-warme?

Answ. Some by cold vnderstand such as being sinners, haue a sense of sorrow for their sinnes; by hot, such as haue joy in Gods saluation; by luke-warme, such as are well enough *Greg. lib. 34.* pleased in their sinfull estate, as not being so great sinners, but *Mov. c. 2.* bearing themselues vpon their outward works. Others by *Tho. Aquin. Qu.* cold, vnderstand such as are altogether vncouerted, and so *3. de malo.* enemies to the truth; by hot, such as are zealous for the truth; *Ambro. ser. 118.* by luke-warme, such as by outward profession are for the *Richard. de Sancto victore, &c.* truth, but in their lives and doings as sinfull as the cold, and hercunto all our new Writers agree. And this is the most probable, for there is more possibility of the conuersion of a Jew or Pagan, than of him, who hauing receiued the truth, is without all power of it in his life, and the condemnation of the one shall be easier than of the other, as is declared, *Ezech. 16. Heb. 10. 2 Pet. 2. Matth. 11. &c.* God doth not therefore wish that men were cold, as taking any pleasure in it, but comparatiuely, that such Christians as haue no zeale to follow and

and liue according to the religion by them professed, might
learne to acknowledge their dangerous estate, they are worse
than Infidels, than enemies of the truth that were neuer in-
lightened.

Verf. 13.

Quest. 3. I counsell thee to buy of me gold tried in the fire &c.
What is meant here by Gold and Garments and Eye-salve, and
wherefore are they bidden to buy it of him, and when as
there were four things complained of, he adviseth but against
three; there was Poverty, Nakednesse, Blindnesse and Misery;
here Gold, Garments, and Eye-salve?

Beda.
Richard. de
S. Anselmo. V. t. o. r. e.
Rupertus.
Bullinger.
Pareus.

Primas. Gregor.
L. 4. Moral. 6. 34.

ments good workes, by Eye-salue spirituall illumination; and because the want of these three make a mans case miserable, therefore these onely are mentioned, as which being obtained his misery ceaseth. Others by Gold vnderstand the Word of God receiued by faith, because it is compared vnto Gold tried seuen times in the fire, *Psal. 12.* and by white Garments the righteousnesse of Christ put on by faith. Others by Gold vnderstand wisdome, and by fire charity, so that gold tried in the fire or fired, is wisdome ioyned with charity. For mine owne part, I am not satisfied with any of these expositions, vniuersall by charity we vnderstand the substance of grace, diffused so in the heart, as that it is truly addicted to all holy obedience, and by good workes and vnablemable life, like to that of *Zachary* and *Elizabeth*: and as for the Eye-salue, all are agreed that it is spirituall illumination, whereby a man seeth the excellency of these things, and the vanity of temporall, being therefore taken vp in his meditations and affections with the one and contemning the other. And thus this passage will most fitly agree to this Church, for that being Christian only in profession, but wanting all zeale and care of a conuersation futable, it is said to be poore, naked, and blinde, poore through the want of soundnesse of Religion within, naked and so defrauded of the vniuersall like to the life of Christ.

formed through heathen-like conditions and worldly manners, blind through an ouer-esteeming of the vaine and transient things of this world, and a sleighting of heauenly things. Wherefore if soundnesse of Religion within begotten, and an vnblameable carriage without, and spirituall light

of vnderstanding, there will bee a full deliuernace from all this misery. And soundnesse within may well be set forth by the purest gold, because as that is most precious of all metals, so this of all graces, being the very oile in the Lampe, and the ^{Mat.25.} charity, without which all is vaine, and therefore some are ^{1 Cor.13.} said to be vessels of gold, ^{2 Tim. 2. 20.} As for white garments, it hath beene already shewed vpon *vers. 5.* that they doe rightly set forth an in-offensive life, seeing the scandalous are blacke spots and blots. For the Word of God and Christ's righteousness applied by faith, I cannot see how they can so fitly be brought in here, seeing this Church is not charged to haue left the Word and expecting to be iustified by faith, as no Hypocrites doe, but onely faulted in remisnesse. Buying here is nothing but getting by prayer and spirituall endeuours, nor for any price giuen by vs, as is exprested by the Prophet say- ^{Esay.55.1.} ing, *Come buy wine and milke without money*, as all Expositors consent. Wouldst thou not therefore be miserable? get soundnesse at the heart, and rest not in holy shewes with Hypocrites, get white cloathing of a spotlesse conuersation, and to be listed vp in thy heart to things aboue, that thou maist bee drawne after them, and grow into a contempt of the base things that are here below. That which is added, *I chasten those whom I loue*, is spoken as a reason of the sharpe reprehension before going, that they might not despair, but be drawn to embrace his counsell, how bitter soever he might seeme to be against them, because it is spoken in loue. And it seemeth that this admonition had some good effect to cause this Church to repent, for *Ensebius* praiseth the Church of *Laodicea* in his time, and particularizeth some excellent Bishops ^{Euseb. Ecol. lib.4. cap.26. lib.4. cap.26.} there who stood zealously for the truth. ^{7. cap 28.}

Quest. 4. Behold, I stand at the doore and knocke, if any man VERS. 20.
bear my voice and open the doore, I will come in and sup with
him, &c. What is this standing at the doore and knock-
ing? is it in mans power to open, and what is meant by this
Supper?

*Ans^r. Christ is said to knocke partly by preaching the *Law* and threatening, partly by preaching the *Gospell* and comforting, partly by afflictions, and partly by inspiring good motions.*

motions and inlightning the vnderstanding. He standeth at the doore, to shew his perseuerant going on in thus knocking at the doore of the heart, though yet shut against him. Touching that saying, *If any man open*, this doth not argue a power in man to open if he will, for the opening of the heart is ascribed vnto the Lord, *He opened the heart of Lydia*, and the whole worke and euery part of our conuersion is from the Lord, *Ezech.36.26.1oh.6.44. 2 Cor.3.5, &c.* But man is thus spoken vnto, and *Ezech.18. Turne ye, make you a new heart and a new spirit*, that he might know what he ought to doe; hee is reprooved for not doing so, that hee might know it to bee through his owne default, and directed to pray to God that he may be able to doe so, that he might know from whence one cognoscere, & he hath the power to doe so, as *Augustine* hath excellently *two vtrion non habere: in oratione cognoscere unde accipitis quod vobis habere.* *Viegas a Iesu*, vpon this place acknowledgeth, that man hath no power to open without Gods grace preuening, intimated in that he saith, *I stand at the doore and knocke*, by his knocking then we are awakened to open. The Lord commeth first with his grace vnto the will inabling it, then the will coworking with grace openeth in some, in others not, who being thus inabled can but will not. For this cause he saith, *If any man will open*, implying that it is in his power not to open. To the same effect *Bellarmino*, lib. 1. de grat. & lib. arbit. cap. 11. and the Councell of *Trent*, Ses. 6. Can. 5. cap. 4. But the truth is, whosoeuer is excited by Gods knocking, doth open vnto him, he being made willing by vertue of the same knocke, whose will before was dead to every good motion. For in the worke of grace a man is not moved as a blocke or a stome, but as a liuing thing that goeth vpon the owne legs, so he by his will openeth to the Lord when hee hath once put life into it. And this viuifying of the will stirreth it so effectually to open as that it cannot but open, seeing as motion alwaies followeth life, so opening followeth the life of the free will. Doth not a man then open? hee is undoubtedly dead still: is hee quickned? then hee doth undoubtedly open. So that they seeme plainly to me to speake contradictions, that say God by his knocke inclineth the will, from whence floweth this act of opening as a proper act of

of life, and yet the will thus inclined may resist against God and keepe the doore shut still, which argueth death in the will. For no man is so much his owne enemy, as not to flee from a deadly danger, hauing sense to perceiue it, and legs to carry him away, and a passage open, the instinct of nature conseruative of it selfe putteth him on that he cannot but flee: in like manner, when grace commeth, there being life, and legs, and liberty, and sense of the most deadly danger of all, the same grace will not suffer, but as an instinct preuaile to make a man hasten from this danger in keeping the Lord out, and let him in without delay. As for this, *If any man open*, from a supposition to a simple position, the consequence is not good; *If any man open*, therefore some will not open when their doores are knockt at, it followeth no more, than (as if a man should come to a prison full of malefactors lying in great misery, expecting every day to be cut off, and say, I haue obtained liberty for you all to depart if any man will depart) it would follow that some would not depart and escape from this misery. As for that saying, *How oft would I haue gathered you together, and ye would not?* it doth imply no more, but that they had meanes to bee gathered together, but through their owne corruption they preuailed not amongst them. Moreouer, by these complaints and instigations to turne, the Lord is wont to worke a turning in such as shall bee sau'd. Lastly, the Lord promiseth, *If any man open, that hee will come in and sup with him, &c.* This opening is by beleevung, hee commeth in by making him his habitation: for the beleever is Gods Tempel, and this is more than if Christ had come in person to our houses, according to that of *Augustine*, *It is more Aug.scr.144.de temp. plus est habere Christum in corde quam in domo, quia cor nostrum interior est noster, quam domus nostra.* *Pater.* *Bullinger, &c.* of Heauen. Of else by this phrase nothing else is meant, but the

the neare familiarity to which the faithfull are admitted with Christ, euen as louing friends that vse to sup one with another. And the word Supper is rather vised than dinner, because then is most time commonly for friends to tarry by it and recreate themselves in the society of one another.

Vers. 21.

Quest. 5. He that ouercommeth, I will giue to him to sit with me in my Throne, as I haue ouercome, &c. What is meant by this Throne of Christ, and why is this promised to such as ouercome in this Church?

Mat. 20.

Bullinger.

Answe. This Throne, as all agree, is a participation of Christ's kingly glory which they shall haue, euen as he is made partaker of this glory with the Father in his humane nature. He doth promise it, who sometime said that it was not his to giue: for that was spoken in respect of his justice, by which he could not for fauour or affection giue the chiefe places to them, but as any were most excellent, as I haue vpon that place shewed out of *Chrysostome*. One ascribeth that to his humanity, this to his diuinity. And this is mentioned specially, according to his owne example to this luke-warme Church, that they might not thinke by their coole going on to come to eternall felicity with Christ, for he himselfe attained not vnto it, but by labour and striuing with all earnestnesse, in that hee is said first to haue ouercome, which meth thus much.



CHAP. IIII.



In this and the fifth Chapter, the Lord being about to reueale things to come vnto *John* to the end of the world, taketh him vp into Heauen in the Spirit, because from hence only can the knowledge of these things bee attained; vpon earth it is knowne what is past and present, but not what is to come, no not by Astrologians, or Sooth sayers, or *Idols*,

idols, wherein Devils speake. *For let them tell what shall come, and say they are gods*, as speaketh the Prophet *Esay*. Here is first declared, in what great state and maiestie the God of heauen reigneth, and the Lambe of God the Lord Iesus Christ.

Quest. 1. Who was it that sate vpon the throne, and why is he like vnto a Jasper and Sardin stone, and what meaneth the rainebow about the throne like to an Emrald?

Answe. It is agreed by all, that hee which sate vpon the throne was God the King of all, but for the likeneisse here mentioned there is great difference. Some considering the colour of the *Jasper* to be greene, of the *Sardin* to be red, and *Iachim*, of the *Emrald* to be a pleasant bright green, will haue the holy *Forbs*, *Brighman*, Trinity here set forth; the Father, in whom all haue their being and growth, by the *Jasper*; the Sonne, who was all red by that bloody death which he suffered for our sinnes, by the *Sardin*; the Spirit, who is the comforter, by the *Emrald*. This doth not so well agree, because so the Spirit should not be one with the Father and the Sonne, as the rainebow round about the throne and he that sitteth in the throne are not all one.

Others will haue the two natures of Christ set forth here, the divine by the *Jasper*, and the humane by the *Sardin*, and *Ambros. Amisber.* the grace and mercy of God towards man in him by the rainebow, which was first appointed for a signe hereof: but against this, maketh that which followeth of the Lambe, *Ch. 5.* for if he were in the same vision sitting vpon a throne in this similitude, he could not bee at the same time in the similitude of a Lambe also.

Others will haue the Father and Sonne set forth by these two precious stones, and the holy Ghost by the thunder and *Bullinger.* lightnings proceeding out of the throne: but for so much as these are things of terror, and the Spirit the comforter, wee cannot understand it thus.

Others will haue the deluge of water set forth by the *Jasper*, and the fire of the last judgement by the *Sardin*, and the *Tyconius.* *4.* *interrim* of peace and grace between these times by the Rainebow: *Beda.* but how the greene *Jasper* should set forth water I cannot see, *Primasius.* nor why the Lord should carry a similitude whereby these *Rupertus.* things may be expressed, seeing in heauen he appeareth as he is

is in himselfe most, and not so much as he is in his works and iudgements.

¶ Laitley, not to reckon vp all the expositions, but these which may seeme most probable; some vnderstand by these precious stones, the excellency of God, both in respect of his glory and that singular vertue that is in him, which nothing can more fitly expresse than precious stones, for colour and appearance admirable, & no lesse admirable in vertue and operation.

¶ And more particularly they may well set forth his mercy, by which all things live, and are in their vigour greene and flourishing; and his iustice, through which hee becommeth

¶ *Confir. Ezech. 1. 27.28.* fiery red in his anger against sinne. Therainbow like an *Em-27.28.* rald is the reflexion of these colours, further declaring the brightnesse of his glory, and is a settled signe of peace to all the inhabitants of heaven, who shall never bee cast out any more, red by greene, as the ambitious Angels sometime were: so that it is good be- and life of sen- ing there, and great reason there is why our hearts should bee sitiuie things by alwayes thitherward, that we might behold this glory, and be red, arising frō out of that mutable condition wherein we now stand.

¶ *Quest. 2.* And round about the throne there were four & twenty here shewed to thrones, and four and twenty Elders, &c. Who were these Elders sitting vpon thrones round about?

Answe. Some vnderstand the twelue Patriarkes and Apostles, as *Fox* and *Parens* relate; some the whole Church represented by them, seeing the Church vnder the old Testament sprang from the Patriarkes, and the Church vnder the new from the Apostles, and the Church now is twice as great, as of old when it was in twelue Tribes, and therefore this number is well doubled: some vnderstand nothing but a shew of the dependancy and subiection of all principalities vpon and vnto God, because they cast downe their crownes which they haue of gold: some the four & twenty books of canonickall Scriptures in the old Testament. Lastly, some vnderstand the most excellent of those which haue beeene set vp in the Church of God, both vnder the old and new Testament, who sit now as Senatours about the great Emperour in heaven; not that there are no more but iust thus many, but because a counsell amongst the Iewes did anciently consist of four

Vers. 4.

Tyconius.

Beda.

Primasius.

Bullinger.

Fox.

Graffius.

Richard. de
Santo Victore.

Rupertius.

Pannionius.

Ioachimus.

four and twenty: this certaine number is put for an vncertain, as the Priests appointed also to serue in the Temple by course in the dayes of *David*, were four and twenty. And this is most probable, because to the twelue Apostles are promised twelue thrones, and so likewise without doubt all Apostolicall persons shall be likewile most highly aduanced in the kingdome of glory, being placed as Counsellors of State neerest about the King.

As for the other Expositions, first, it were a great wrong to others more worthy than many of them, to hold that they are not as neere vnto God as the twelue Patriarks.

Secondly, it were improper here to vnderstand the whole company of the Churche triumphant, who are spoken of more particularly, *Chap. 5. v.13.*

Thirdly, it doth not agree by Senatours appearing in heauen to set forth all Princes, whereof many shall never come there. And for that of the four and twenty booke, I cannot conceiue any ground for it at all.

Quest. 3. And out of the throne went thunders, and light- Vers. 5. nings, and voices. And seuen lamps of fire burning, &c. What is meant by these lightnings, thunders, and voices, and what are these lampes?

Answe. I haue already shewed, that though these proceeded out of the throne, yet the holy Ghost cannot be meant hereby. Some obseruing three and three things mentioned here toge- *Forbs.* ther, lightnings, thunders, and voices; lamps, glassie sea, *Brightman.* and beasts, thinke that hereby the seuerity and mercy of God are represented, of each of which there are three signes. Some by lightnings, vnderstand miracles done by these Elders to *Tyconius.* convert the world; by thunders, Sermons of Gods judge- *Rupertius.* ments; by voices, other more milde and moderate teachings. *Richard. de* But if we looke backe to *Ezech. 1. 13, 14.* where the like vi- *Santo Victore.* sion is set forth, this lightning will appeare to be the flashing out of the fire from amongst the four beasts, which are de- scribed immediatly after, for they are said to run and to returke like a flash of lightning: and the thunder the noise of their wings, and so are the voices: for *vers. 24.* the mouing of their wings is said to make a great noise, *like many waters, & voyce of* the

the Almighty, and the voyce of speech, &c. So that the glory and greatness of God is hereby more set forth, and how terrible he is, that all may doe reverence before him: for thus his going forth is commonly described, Exod. 19. with thunder and lighening, Psal. 50. *A fire before him, and a great tempest round about him.* I cannot see how these things can be referred to miracles and preachings, the intention of this place being not to shew John what was done vpon earth, for that he saw without being taken vp, but in what maiest and terrible-nesse God is in heauen reigning ouer this world, that all might stand in awe of him.

As for the seuen lamps burning before the throne, they are explained in the text to bee the seuen spirits of God, of which see before, Chap. 1. 5.

Quest. 4. And before the throne there was a sea of glasse like vnto Crystall. What is to be vnderstood by this sea?

Answe. Some by the glasse sea vnderstand the word of God, which is mentioned next vnto the holy Ghost, because it is the outward meanes of sanctification, as the spirit is the inward: for the word is often compared vnto water; and is said to be glasse, because still and vntroubled; and cleare as crystall, because it sheweth clearely those things which pertaine to saluation, and now more especially vnder the Gospell: whereas before, the Sea in the Temple made by Salomon was brazen, that is, thicke and not so transparent. Some vnderstand this world, which is as a glasse sea for fragility, and is transparent as glasse in the eyes of the Lord. Some vnderstand the Sacrament of Baptisme, wherewith wee are washed, that wee may enter into heauen, as the Priests washed themselves in the brazen sea, that they might proceed to their office in the Temple: and it is said to be glasse and cleare as crystall, because they which are rightly baptizied are enlightened in spirituall things, they being now made cleare and evident vnto them: Wherfore the Apostle speaking of the baptizied, calleth them such as haue been once enlightened: & the Greek Fathers call Baptisme *φωτισμόν*, as Clem. Alex. lib. 1. padag. c. 6. Greg. Nazian. Chrys. &c. For mine own part I am not satisfied in any of these expositions, for why should the word of God

Ver. 6.

Iacobini.
Forbs.
Brightman.
Graffer.Bullinger.
Pareus.
Rupertus.
Tyconius.
Beda.
Pammonius.
Glossa ord. &c.

Heb. 6.

or baptisme be represented in heauen, where there is no further vse of either: And for this fraile world, it is so full of tempests, stormes, and darke clouds, as that a cleare still crystalline sea can no way agree vnto it. Moreouer, this same sea being againe mentioned, Chap. 15. the Saints in heauen triumphing for their victory, are said to stand vpon it being mingled with fire. If therfore amongst so many so learned, I might put in my poore coniecture, I thinke, that it is here alluded to the brazen sea in the Temple of Solomon: for as that was one part of the furniture of Godshouse, wherein water for the Priests to wash withall was; so in the highest Temple of God, which is heauen, there is a sea of pure water, as cleare as crystall glasse, to set forth how pure and cleane all things are which be there, no vncleane thing can approach before the throne of God, as is set forth more at large, Chap. 21. where also a riuier as cleare as crystall is said to proceed from the throne of God, Chap. 22. 1. And that glasse is not spoken of for the fragility, but for the clearenesse and transparency, is plaine, Chap. 21. 18. where the city of God is said to be of pure gold, transparent as glasse. Or else consider whether by this sea of glasse bee not meant that heauen which we call *Cælum Crystallinum*, which though it be betweene the throne of God and this world; yet it hideth not, but rather as a perspective glasse maketh all things here more manifest: for this may well be called a sea, seeing at the creation waters were placed there as well as below, so that as ours is the earthly sea, so that is the Lords heauenly.

Quest. 5. And in the midst of the throne and round about, Vers. 6. fourre animals full of eyes before and behinde, &c. What are these animals, translated beasts, and how are they both in the midst of the throne and round about it?

Answe. They which by the sea vnderstand the word of God, expound these animals of the ministers of the word in the fourre parts of the world, who are full of eyes, to shew their vigilancy; and haue six wings, to shew their readinesse; and are like vnto a lion, calfe, man and eagle, because with the lion they are couragious, with the bullocke patient of labour, and with man intelligent, and with the eagle soaring aloft in heauenly meditations, and contemning this world. Now one is

said

said to be like a Lion, another like a calfe, &c. not because some haue one of these vertues onely, but hauing all these, as is necessary, they excell more in one kinde than in another, and so are figured out accordingly; or else more particularly, the holy Ghost would hereby expresse the diuers vertues of the holy ministry in diuers ages. In the first age they were bold as Lions, in preaching the Gospell; in the second age, they were slaughtered like oxen; in the third, as a wise man they discerned the beast and the number of his name; in the fourth they mount higher, and see more into heauenly mysteries and become more heauenly. These meditations are very plausible, but seeing the four and twenty Elders doe rather set forth the principall ministers of God in all ages, I cannot see how these beasts being distinct things from them, and rather leaders in spirityall hymnes to the prale of God, should be the rest of the whole company of ministers, who are all doubleesse, as the rest of the fauill in their place inuested with white robes, and wearing crownes vpon their heads, and not in any different forme.

Ven. lib. 3. c. 11. Ier. in proem. in Matth. Aug. Lyra Graffer.
Others vnderstand the four Euangelists, ascribing to *Matthew* the face of a Lion, to *Mark* of a calfe, to *Luke* of a man, to *John* of an eagle. Of this opinion though there bee graue Authors, yet vpon the same consideration it faileth to the ground also: to say nothing of the absurdity that would follow, that *John* the spectator of this should see himselfe thus represented to himselfe. Others vnderstand the four Patriarkes of the Christian world, as of *Jerusalem*, *Antioch*, *Alexandria*, and of *Constantinople*, and bring their reasons of all, but not worth the naming or confuting. Others vnderstand the four Cardinall vertues; fortitude set forth in the Lion, iustice in the bullocke, because he laboureth for what he eateth; temperance in the eagle, which eateth nought but what prey himselfe hath taken, though neuer so hungry; and prudence in a man. Others vnderstand the four faculties of the minde, as anger, concupisence, reason, and conscience. Others vnderstand the four degrees thorow which Christ passed, his incarnation set forth by a man, his passion by a bullocke, his resurrection by a lion, and his ascension by an eagle. Some vnderstand it onely as a representation of the homage done

Petrus Aureolus.

Ambros. lib. 3. de Virgin. Arethas. the four Cardinall vertues; fortitude set forth in the Lion, iustice in the bullocke, because he laboureth for what he eateth; temperance in the eagle, which eateth nought but what prey himselfe hath taken, though neuer so hungry; and prudence in a man. Others vnderstand the four faculties of the minde, as anger, concupisence, reason, and conscience. Others vnderstand the four degrees thorow which Christ passed, his incarnation set forth by a man, his passion by a bullocke, his resurrection by a lion, and his ascension by an eagle. Some vnderstand it onely as a representation of the homage done

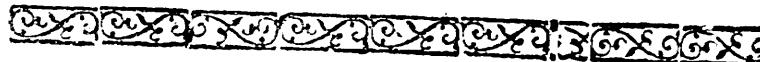
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vnto God by all sorts of creatures, men, beasts, and birds. Lastly some, not to weary my selfe with more relations, vnder- *Marlorat.* stand the Seraphims, *Esa. 6. 1.* those Angelicall spirits which the Lord vseth in the gouernment of the world, vnder the figure of whom being full of eyes and wings, his prouidence extending euery whither, and his omniscience is declared. And to this I subscribe, both because the description doth so well agree, and the forme of praising God; and that which is further set forth *Ezech. 1.* where they are called animals, as here, and haue such appearances, but onely that each one had these four faces, wherease one here is said to haue one, and another another; wherein there is no more difference, but that what was there represented ioynly in each one, is here represented severally: *viz.* in what maiestie the Lord sitteth, his Chariot being drawne there, his Throne supported here, not onely by one kinde of creature, as is the manner of earthly Princes; but by diuers, and those the chiefe made to agree together to doe seruice vnto him: declaring hereby, how in and about his throne, and in his kingdome there is a sweet harmony and consent, to the praise of his name amongst those that be of most different natures, as is further expressed, *Esa. 11.* And for their being in the midst of the throne, and round about, it is easily also resolued from this conferring of places: for in *Ezech. 1. 14.* *They are said to runne and returne*, and so they might well bee sometime in the midst and sometime about it. The maine exception against this exposition is, that *Chap. 5. 9.* they are brought in together with the Elders prasing God for their Redemption by the bloud of Christ, and therefore it seemeth cannot bee Angelicall spirits. But to this it may easily bee answered, that though the beasts are said to fall downe with the Elders, yet it doth not necessarily follow, that they ioyned with them in their new song; nay rather by some circumstances it seemeth necessary to vnderstand that musick and song to be made by the Elders only, both because they could handle viols, which the beasts could not, and the orderly performing of each ones part requireth, that as the four beasts had before ascribed holinesse to the Lord, to which the Elders said *Amen*; So now the Elders haue sung

V 4

praise

praise to the Lambe, they should ioyne and say *Amen*: neither are the beasts said to have crownes, as they must haue to whom the singing of this song can agree: for they praise the Lambe, because by him they are made *Kings and Priests unto God*: this the beasts cannot say, but onely the Elders, who weare the crownes of gold in token that they are Kings. As for those opinions of the vertues and affections of the minde, they being no subsistences of themselues as these beasts are, they doe easily fall to the ground. And for that about the mysteries of our Redemption, if any such thing had beeene intended, the likeneise of a man should haue beeene put first, then of a bullocke, &c.



CHAP. V.



Representation of the Lords sitting in maiestie hauing been made in the former Chapter, here is shewed in what manner hee procedeth to reueale the things to come. He holdeth a booke in his right hand written within and without, sealed with seuen seales, which when none could open, the Lord Iesus tooke and opened it, and vpon the opening of each seale there is some representation of that which should afterwards be done. What booke this was I thinke there needeth no great question to bee made, for the most reasonable coniecture is, that it was a booke containing the things herein reuealed, which were so many, as that they could not bee set downe without writing on both sides of each leafe, and not on one side onely, according to the ancient manner of writing: for to what end were the sealing, if it were written on the backe side, that is, on the cover of the booke: it is sealed with seuen seales, which none could loose, because it exceeded the power of any creature to declare

declare them, onely the Lambe of God can doe it: neither vpon the opening of one can any declare the rest, but he must open each one in order that we may attaine to this vnderstanding. Others anciently haue expounded this Booke of the holy Scriptures containing the old Testament, which is the writing within, because more obscure; and the new, which is the writing without, because the mysteries of saluation are herein more plainly reuealed: but this is altogether without ground here, for what should the Booke of the holy Scriptures doe now in the Lords hand, when hee was not about to explaine the mysteries thereof, but only to reueale things to come hitherto kept secret, so as the mysteries of holy Scriptures were not? I passe ouer therefore the first five verses and come to the sixt.

Quest. 6. In the midst of the Throne and of the beasts and Elders stood a Lambe, &c. Why doth a Lambe appeare after speech of a Lion that should open the seales, and why standing, and with seuen horns and eyes?

Ansiv. It is agreed by all that this is the Lord Iesus; but why a Lambe appeared, after that one of the Elders had told *John* of the Lion of the Tribe of Iudah, who had obtained power to open the Booke, I finde no reason rendered. It seemeth to me that he is called a Lion by one of the Elders, because by that name, and by the name of the root of *David* hee was anciently prophesied of, and therefore most fit for one of elder times, being brought in speaking to tell of a Lion and of the root of *David*, according to the Prophesies that then went of him: but when he appeareth to *John*, it is most fit that hee should appeare as a Lambe, bearing a signe of being killed, because he was so lately crucified, and by the name of a Lambe he was spoken of by the Prophet of the new Testament, *John* the Baptist. There are many reasons rendered why he was spoken of as a Lion and as a Lambe. He was called a Lion, first, for his strength in ouercomming all his enemies; secondly, for his principallity, whereby he is King of all, as the Lion is of the beasts; thirdly, for his courage, whereby hee feareth nothing but maketh all afraid of him; fourthly, for his vnderstanding even in his child-hood, as the Lion alone of all beasts

Gen.49.
Esa.11.

Ioh.1.39.

Brightman.

Rupertus.
Pannionius.Orig. Hom. 24. in
Num.

beasts that haue clawes, seeth as soone as he is whelped. And whereas it may seeme strange, that a Lion is spoken of for the opening of a Booke, for which such a creature is vnfit; one resolueth it well, that sinne and the Deuill hindring from the sight of the mysteries of God, a Lion of power to breake the force of these is fiftly mentioned, because this hindrance being taken away, the seales that kept them fast inclosed are as it were loosed. *The root of David* he is called, according to *Esay 53. 2.* whereas he is said to be a branch out of the root, *Esay 11.1.* because although he be but a branch, according to the flesh for so much as he came of *David*, yet hee is a root according to his Diuinity, whereupon *David* and all the godly are borne by faith partaking of his grace, as of sap comming from him, and consequently of saluation by him. He is called a Lambe, because he was offered vp in sacrifice for our sinnes, at what time, as a Lambe is dumbe and complaineth not, so he opened not his mouth. He is in the midst of the Throne, because taken vp to the same glory with God in his humane nature, he standeth to set forth his resurrection. Hee hath seuen hornes to shew his kingly power, for hornes set forth strength and Kings, & seuen being a number of perfection, that he hath the power of all Kingdomes. Seuen eyes set forth the fulnesse of spirituall light comming from him, as all Expositors agree. If it shall seeme strange that Christ should appear as a Lambe with seuen hornes to declare his kingly power, seeing the Lambe is a weake creature, and hath little strength in the hornes; I answer, that it was necessary he being set forth as a Sacrifice for our sinnes, whereby they were taken away, being otherwise an obstacle to the perception of diuine mysteries, hornes in great number should be ascribed vnto him to declare his might yet remaining when hee had suffered, lest his enemies should contemne him as a weakling. And although two hornes, which Lambs vsually haue, were vnfit to set forth this, yet seuen hornes doe fiftly set forth an extraordinary Lambe, mighty, beyond the nature of that beast. And the seuen eyes answer to the seuen Scales, so that he hath eycs know to see what is vnder every seale.

Note, that sinne hindreth from understanding the mysteries

ries of God, they must be first expiated, or else the Booke of God will still remaine sealed: it is in vaine to diue into the knowledge of these things for an voregenerate person, that hath no part yet in the sacrifice of this Lambe, whereby only his sinnes may be done away.

Ques. 2. The Elders are said to haue Harpes, and golden Vials full of odours, which are the prayers of the Saints. What Saints prayers are meant here? the Saints in Heauen haue no need to offer prayers for themselues, bee not these then our prayers, and if they be, is not here a ground to entreat them to further vs in our prayers, seeing they must needs know what we pray, otherwise they cannot offer the odours of our prayers? And why doe they addresse themselues thus to celebrate the praises of the Lambe vpon the taking of this book to open it?

Ans. The popish sort will haue their presenting of our prayers before God here vnderstood, or at the least the prayings of the Saints in Heauen for vs, which if it be so, then they are Mediators of intercession and to be sought vnto by vs. Our Writers on the other side will haue nothing else but the praises of the Lambe which follow in this Chapter vnderstood, because a thanksgiving is a kinde of prayer. It is most cleare, that the prayers of Gods people vpon earth are not meant, because they are odours in the golden Vials of these glorified Elders, something proceeding from them and the rest of the Saints in Heauen, euen as the incense offered by the Priests vnder the Law, was a sweet fume kindled by them that offered it. But whether they were properly prayers petitioning for something, or praises, it is a question. Some will haue this a representation of the Church vpon earth, singing and offering vp the sweet odours of prayer; but this cannot stand, because things in earth are brought in praising the Lambe afterwards. Neither can I see how the following praises should bee meant by the prayers of the Saints: for that was the song which they sung to their Harpes, from which the odours in their Vials are a distinct thing. It must needs then be yeelded, that Prayers are here properly to be vnderstood, and the prayers of these fourte and twenty together, with all the rest of the Saints

Forbs.
Brightman.

Saints in Heauen for the Church vpon earth. And so it can-
not be denied but that they intercede for vs : only their in-
tercession is for vs all in generall, not knowing the particular
estate of any, seeing as the Prophet saith, *Abraham knoweth
vs not, Israel is ignorant of vs.* And therefore to apply our
selues to them in our praying, that we may be holpen by their
mediation, as we are directed to doe vnto Christ, is absurd and
superstitious, yea for so much as this honour belongeth to
Christ only, it is from him derogatory, and so in a high degree
impious. It is comfort enough to vs in respect of the Saints
in Heauen, that they beare still an entire loue towards vs, and
by soliciting the Lord for vs, seeke to further our happinesse,
and that their prayers in this kinde are gratesfull as odours,
and so are all our owne godly prayers. Also comming out of
golden Vials, that is, hearts purified and made precious
by Faith. For their disposing of themselues to these praises
after the taking of this sealed Booke to open, the reason is
plaine, it is no small part of blessednesse to vnderstand the
mysteries of God herein contained, this blessednesse wee can-
not attaine vnto, but by the Lambe that hath died for vs,
wherefore when the Booke of these mysteries commeth to the
opening, there is great reason that the vertues of this Lambe
should be thankfully commemorated. It is called a new song
in respect of that in the former Chapter, there are the praises
of the creation which was of old, here the praises of the re-
demption which was new.

Quest. 3. *And wee shall reigne on the earth.* How shall
the Saints reigne vpon earth, or how is it that being Kings
in Heauen, they joy in thinking vpon a future reigning here?

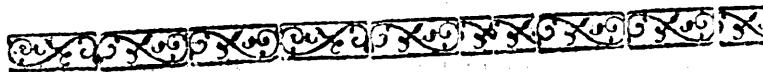
Ans^w. Some vnderstanding all of the Church militant, say,
That reigning vpon earth is nothing else but being in the
Kingdom of grace whilste we liue here. Others vnderstanding it
of the Saints in Heauen, say, That the reigning vpon earth shal
be, when at the last day the Judge descending, they shall come
together with him in great glory, and shall appeare to be the
Kings and Priests of God with Christ, iudging this wicked
world. Others againe vnderstand by earth, that new earth
which is promised to the meeke, when it is said, *Blessed are*
the

the meeke, for they shall inherit the earth. And vnto this as the
most probable doe I subscribe, for thereshall be a new Heauen
and a new earth, *Chap. 21. 1.* and here shall the godly reigne
in glory, not as the Chiliassts and Turkes hold living in earth-
ly pleasures, for that is grosse, neither is it to be thought that
such pleasure is affected by such as are heauenly and spiritu-
all ; but after the consummation of all at the Day of Judge-
ment, the Saints shall reigne in another world, which in allu-
sion to this consisting of Heauen and Earth, is called a new
Heauen and a new Earth. Or else consider whether it may
not be vnderstood of the vpper hand which the Christian
Religion should get of all false religions, when Emperours
and Kings should become Christian : for being all of one my-
sticall body, when the Christian Church getteth the prin-
cipality, the Saints in Heauen may reioyce to foresee it, and say,
We shall reigne vpon earth, that is, our company which belong
vnto the Lambe, and admire and praise him as we doe. And
it was no small comfort to know this then, when as all Empire
and dominion was in the hands of heathen men and perse-
cutors, it must needs cheare vp the heart greatly to vnderstand
what power Religion should haue ouer the Thrones and Scep-
ters of this world, and the ancient seruants of God may well be
said to reigne vpon earth also, because their dictates and
instructions are generally receiued and obeyed vpon earth.

Quest. 4. *And I heard every creature in Heaven and in Vers. 13.
earth, under the earth and in the sea, and all in them saying,
blessing and honour, &c.* What are the creatures vnder the
earth, and how doth every thing speake the praises of God,
when as all cannot speake?

Ans^w. The Papists will haue the soules in purgatory meant ^{Ribera.}
by those vnder the earth, some the Deuills who are compelled
to giue glory to Christ. But the best exposition is of the crea-
tures which dwell in subterranean places : for both they that
are without and within the holes of the earth are called vpon
to praise God, *Psal. 148.* and doe praise him and the Lord
Jesus Christ in their kinde, by whom a restauration of the
world is attained when the faithfull shall be glorified, as is de-
clared, *Rom. 8. 21.* and for this cause they serue his prouin-
dence.

dence, which is their praising of him. It is generally signified hereby what a consent there is amongst all things which are in expectation of benefit from Christ, in celebrating his praises that we may doe likewise.



CHAP. VI.



Ere is shewed how the Lambe beginneth to open the Seales in order, and what followeth vpon the opening of each of them, by such things as appeared future euent concerning the Church of God being emblematically set forth, & as the opening of every

Bullinger.
Forb.
Brightman.
I.y.a.
Antonin.
Ambros. lib.
adulterinus.
Fox.

Andreas ex Ite-
thodio.

Seale succeedeth one another, and after the Seales follow the Trumpets, and after the Trumpets the Vials, so some will haue the euent hereby set forth to succeed one another in order in diuers ages to the end of the world. And some begin the computation from the beginning of the world, by the seuen Seales vnderstanding the seuen ages. Some from the foure Monarchies of the Assyrians, Medes and Persians, Grecians and Romans, which they will haue set forth by these foure heres which beginnings cannot stand, because *John* is not taken vp to see things past, but to come, by which reason also that opinion reckoned vp by *Andreas* is confuted, expounding the first Seale of Christ's Birth, the second of his Baptisme, the third of his Miracles, the fourth of his Arraignment, the fift of his Buriall, the sixt of his Descent, &c. The rest which speake more probably, beginne the time at the Apostles going out to preach the Gospell in all nations, and so apply euery thing to some notable accident, as one happened after another from age to age. Yet because at the opening of the sixt Seale mention is so plainly made of the last day of Iudgement, as that it is but a wresting of the words to expound it any other way: and againe, at the sounding of the seueneth Trumpet it is so confidently affirmed that time was no more, *chap. 11.* and the time

time is said to be come of iudging the dead, *vers. 18.* which cannot be meant but of the day of Iudgement: and againe, *Chap. 14.* the Vintage is cut downe and the Wine-presse trodden: and againe, *Chap. 20.* the dead arise, and come to iudgement: I cannot see how that computing of all things in order to the end can stand, because the day of Iudgement, which is last of all, commeth so often in the way. There are therefore, that beginning the time at the propagation of the Gospell abroad in the world, make diuers perieds in these visions, holding that within every period most notable things which should happen to the end of the world are set forth, in the first more obscurely, and in every following period more plainly, and yet not alwaies the same, but if any thing of note hath beene omitted in the former, it is supplied in the periods following, neither is every one so vniuersall as another; for some set forth the estate of the Church persecuted by Tyrants, flouishing vnder Christian Emperours, persecuted by Antichrist & shaking off his yoke, as the vision of the seuen Seales, of the seuen Trumpets, of the woman with childe cloathed with the Sunne, and of the Angell binding the Dragon, being afterwards loosened againe: but some set forth that part of the estate of the Church only which was in Antichrist's reigne and overthrow, as the seuen Vials and the vision of the great whore and her destruction. And vnto this, as being most without exception, doe I subscribe, the rather because S. *Augustine* *Aug. lib. 20 de civit. Dei. cap. 17.* gave some light to this method saying, that here the same things are many waies repeated, that diuers things may seeme to be spoken, when as it may be found out that the same things are spoken diuers waies. Wherefore with these my Authors I distinguish this Booke from hence-forward to the end into six visions. First, of the seales, &c. to the end of the seuenth Chapter. Secondly, of the Trumpets, to the end of the eleuenth. Thirdly, of the woman in child-bed, &c. to the end of the fourteenth Chapter. Fourthly, of the seuen Vials, to the end of the sixteenth Chapter. Fiftly, of the whore of Babylon, to the end of the nineteenth Chapter. Sixtly, of the Angell binding Satan, &c. to the end of the Booke.

To beginne with the vision of these two Chapters.

Quest.

Vers. 2.

Quest. 1. Behold a white horse, and he that sate on him had a bow, &c. What is meant by this white horse, and by the red, and blacke, and pale horse, and why doth the first beast prepare to the beholding of this, the second to the second, &c. and why in speaking of the third is there a voice out of the Throne heard, *A measure of wheat for a penny, and three measures of barley for a penny, &c.*

Vers. 5.

Petrus Aureolus
Cardinalis.

Blas. Viegas.

Ans. There is great difference amongst Expositors here. Some will haue the Roman Emperours vnderstood at fourt times: First, vnder *Caius Caligula*, in whose time the enemies of Christianity, the Iewes, were destroied, and *Caius*, though not purposely, was made the instrument. Secondly, vnder *Nero Domitian*, who first put out publike edicts for the persecuting of Christians. Thirdly, vnder *Titus*, whose Empire was a blacke time to the Iewes, suffering (besides many otherthings) much famine. Fourthly, vnder *Domitianus*, who moued the second persecution, and put *John* into boiling lead. But all these things being past, and this vision tending to set forth things to come, this exposition cannot stand.

Primasius.
Augustine.
Homo.
Beda.
Aethas.

Others vnderstand by the first the going forth of the Gospell vnder Christ's conduct, who with his spirituall arrowes pierceth mens hearts, and hath a Crowne to reward the faithfull withall; by the second, oppositions of the truth stirred vp by the Deuill, as the rider of the red horse; by the third, false Christians and hypocriticall, hauing a ballance onely for a colour, whom the Deuill also rideth; by the fourth, persecutions to the death by the sword and wilde beasts, &c. But neither doth this agree, because killing one another vnder the second horse is exprely mentioned, and not opposing onely, and the exposition of the third is too generall concerning all times, whereas doubtlesse the intent here is to set downe the diuers condition of the Church in seuerall ages.

Bullenger.
Forbs.
Brightman.
Aethas.

Others understand by the second horse wars, wherewith the world was punished for not receiving the Gospell, when the Romans were so full of trouble; by the third, famins, wherewith they were afterwards punished, as in the dayes of *Seneca*, witnesse *Tertull. in Apologet.* who maketh mention both of

a most grieuous famine, and of a strange ecclips of the Sunne in *Conuentu Vicensi*. By the fourth horse, plague and pestilence wherewith they were further punished, this happened in the dayes of *Gallus* and *Volsianus*, for then a plague beginning at *Aethiopia*, ouerspread almost all the East and West, enduring fifteene yeeres, as *Zonaras* writeth, and *Disney. Alexanderinus in Epist. ad Fratres*. But partly because according to this exposition, either the words following of the day of judgement must bee forced, or the greatest space of time betwixt that pestilence and the end of the world will bee left vntouched, and partly because these punishments tooke not vp all, but some of those persecuting times: whereas if it may bee, such an exposition is requisite, as may agree to the whole tract of time from this Reuelation made vnto the end, therefore I cannot see how this may be received.

The most common receiued exposition is, that by the second horse is set forth the bloudy persecution ensuing the preaching of the Gospell, which went out conquering vpon the first horse, which persecution continued till *Constantine*. By the third horse which is blacke, is set forth the trouble which the Church suffered by Heretikes, such as *Arrius*, *Macedonius*, *Nestorius*, &c. with which trouble the Church was conflicting aboue two hundred yeres. And by the fourth horse which is pale, is set forth the trouble of the Church by corruption in religion, in the Papacy and Mahumetisme, destroying a world of people; after all which, hell the reward of these disturbers of the peace of the Church followeth: for almost to this effect many Writers speake. And herein, as in the most sound exposition of these horses doe I rest; for the horse being for warre, is fit to set forth either how religion hath preuailed, or how it hath beene encountered and hindered. I doe not so approue that Christ should bee the rider of the white horse, for hee standeth at this time as a Lambe opening the scales: but the Christian religion is the rider, and hath a crowne in token of victory: vpon the red horse rideth persecution red with bloud-shed; and in that a sword is spoken of, it agreeth excellently to the prediction of our Sauiour Christ, *I came not to send peace, but a sword*. Vpon the blacke horse rideth

Richard. de Sancto vultore.
Lochim.
D. Chytreus.
Aetius.
Fulco.
Franc. Lamb.
Paveus.
Collado.

deeth Heresie, which though it were red through bloud-shed also, yet because the most dangerous thing herein was the obscuring of the truth by subtily of argument, it is said to bee blacke. Vpon the pale horse rideth corruption in religion, said to bee pale like death, because that insensiblly hereby is brought a deadnesse all ouer the world, all pure bloud of religion, which maketh fresh and ruddy, being wrought out by degrees, and when any begin to reviue, as of late yeres (thanks be to God) there haue beeene many, they haue beeene presently destroyed in innumerable multitudes, so that it may well bee said, that the third part is thus consumed.

Brightman.
Touching the beasts in order stirring vp to attention, I doe not thinke with some, that either the Apostles in the first age are set forth, or *Justin Martyr* in the next, or *Tertullian* in the third, or *Cyprian* in the fourth; but because a crowne sureth well with a Lion, a sword or knife with a calfe, a paire of scales with a man, and a multitude of dead carkasses with an eagle, to which it visually resorteth: I thinke that it is said, the first beast like a Lion calleth to the first sight, and so the rest vnto the other: or perhaps there is no signification at all herein intended, but because these minister about God, first one, and then another after his cryer, vntill these fourre seals be opened without respect vnto what was contained vnder each of them.

Lastly, touching the voice comming out from the midst of the beasts, it was, as my Authours agree, the Lambs voyce, as was most fit, for he giueth a charge as hauing authority, *wine and oyle hurt thou not*: but what is meant hereby, and why this rider is set forth hauing ballances, and wheat is proclaimed at a penny a measure, and barley at a penny three measures, is a great question. They which vnderstand by the black horse, a famine wherewith the world was punished for infidelity, will haue these words to sound a great dearth of corne, but wine & oyle, which are not of that necessity, they say, that the Lord in commanding to spare them, meaneth that they should not be altogether left destitute of all comforts: How this can any way stand I see not, for in a sore famine, as in the dayes of *Ahab*, nothing that groweth is spared: and truly methinks, if a measure of the finest graine be to be bought for a penny, & of course

for three measures, men should not be afraid of such a famine, though the measure be but enough to make fourre loaues sufficient to keepe a man a day, as the word *ζειν* is commonly expounded here, & the penny be as much as a man could ycarne in a day, according to the parable, where it is said they received ^{Matth.20.} ^{2 King.7.} every one a penny for the day. By a like phrase plenty is promised elsewhere, a measure of fine floure for a shekell, &c. but that there the word is *πηνη* which is a measure of aboue halfe a bushell, at fifteene pence; this of three pintes, at seuen pence halfe-penny of our money, which though it cannot be interpreted of plenty, yet neither can I by any meanes be perswaded that it is meant of famine; which in reason, if it be threatened to terrifie, must needs bee a farre other manner of dearth, than can bee collected hence. Yet euuen they that vnderstand this of heresie, expound it of a famine of hearing of the word of God, allegorically set forth vnder the termes of wheat and barley. For they say, that heresie commeth with ballances, pretending to weigh euery doctrine by the weight of truth; but the Lord giueth warning, that true doctrine and good teachers shall then bee very scarce, yet the fundamentall points meant by the wine and oyle shall remaine vnshaken. And *Pareus* contendeth much to make Christ the rider of this blacke horse, because heretikes pretend Christ, as being by him directed. For mine owne part, I am not satisfied with any of these expositions, and therefore desire a candid interpretation, if I shall put in my conjecture. I thinke then, that the voice in the midst of the fourre beasts, is the voice of the cryer of this Captain riding vpon the blacke horse; for each horse commeth out from amidst the beasts, seeing the booke, at the opening whereof they all appeare, is held by the Lambe in the midst of the beasts, as was before shewed. That which he crieth, is neither plenty nor scarcity, but as hee maketh shew, that rideth by his ballances, a iust and equall price of these necessary graines, and because wine and oyle are not wont to be weighed in the ballance, men are secured, that they shall not bee herein wronged; and these are mentioned as the chiefe commodities of those countreys, whereby the life is maintained, according to the Psalmist, *He gineth the staffe of bread, wine to make* ^{Psal.104.} X 2

make glad the heart of man, and oyle to make him a chearefull countenance. Now in all this it is alluded vnto the doctrine of truth, the heretike professeth to teach nothing but what hee can approue for truth, being weighed by the ballance of holy Scriptures, and euen as in buying and selling, they are accounted honest dealers that sell a peny worth for a peny, and make no mixtures in their liquid commodities, but serue the buyer of them pure and vnhurt by such mixing, so hee seeketh to approue his dealing in the teaching of his heresies, by professing equity and justice and freedome from all deceit, and if his corne shall be thought somwhat deare, hee will make you amends in his wine and oyle: for it is not vnusuall to compare diuine instructions to corne, and sometime to milke and wine. Thus it appeareth what tragicall times the Church hath had, but it is by Gods owne appointment, and the last hath now beeene long in acting, neither shall wee need to feare professed enemies vnto Christ any more: for wait but a while, till the present corruptions be purged out, and then commeth the living with Christ when there shall be nothing to annoy vs, and in the meane season the comfort is, that of all these riders the truth onely weareth the crowne; wherefore persecutors, heretikes, and corrupt Christians shall be put downe, and such as imbraceth the truth, shall reigne finally in glory for euer.

Quest. 2. And when he had opened the fift seale, I saw the soules of them that were slaine for the word of God vnder the Altar, &c. What place was this? how could hee see mens soules? vpon what occasion doe they cry thus for reuenge? and how warrantable is this? what be the robes given them? and what meaneth the stay till the rest of their fellow-servants were slaine also?

Answe. Before we come to resolute these doubts, it may bee questioned also, why no voyce to come and see is heard at the opening of this & the next seale, as in the four seales past? About this it is agreed, that the apparitions past, being but dumb representations, it was necessary that by some voyce John should be excited to behold them; but here the soules appearing make a cry themselues, which is enough to stirre vp to attention, and therefore no other preparing voyce was needfull:

and

and the like may bee said of the sixt seale, such things were acted, and with such noise, that it was in stead of an exciting voyce.

Touching the place where the soules are said to lie, v.i.z. vnder the Altar, I preferre that exposition, whereby their sacrificing in their martyrdome is held to be alluded vnto in this phrase, they appeare lying vnder the Altar, signifying what death they had died, and how precious vnto the Lord the death of martyrs is, which giue their liues in being faithfull vnto him. And whereas sacrifices are wont to bee laid vpon the Altar, not vnder it; the reason why they are said to be vnder may be, because they were not now in sacrificing, but had been already sacrificed, and therefore as the ashes of the sacrifice being burnt, fall thorow a grate vnder the Altar, so they are said to lie vnder.

Some will haue Christ meant by the Altar, and so expound it, as a comfort in suffering, seeing when a man hath suffered death for Christ, he is received vnder his wing, being comfortable to him in being sacrificed, they rest and are safe with him for euer.

Some expound the Altar, of Christs humanity, which the faithfull are received vnto now, it being referued till the last day, to give them the full fruition of his diuinity also.

Some by the Altar vnderstand the places of the martyrs buriall or sufferings, because Altars were wont to be built vpon them, and the crying of their soules they will haue to be none other, but as the crying of Abels blood where it was spilt, and soules are spoken of by a phrase vsuall, so many men being called so many soules. But this is a meere Iesuiticall imagination, seeing Altars vpon martyrs sepulchres were of a later edition, and though so many men be often called so many soules, yet when the soules of any that are slaine are named, it cannot bee so taken. Whereas most stand for Christ meant by the Altar, I should willingly incline to thinke so to, but that Christ yet standeth as a Lambe, and therefore I cannot see how he can at the same time bee represented by an Altar also. I conclude therefore as I began, that by the appearance of an Altar, is represented their sacrificing, when they suffered, the place where-

in they now are, being heauen the common receptacle of all faithfull soules ; but laid to bee vnder the Altar, to denote the manner of their death ; neither doth *John* see them with his bodily eyes, but being in the spirit. And fiftly doe the soules of the martyred appeare after such a number slaine by cruell enemies, crying for vengeance ; not vocally, for soules doe not vster voyces, but virtually ; the destroying and murthering of them hauing a loud cry in the eares of God, so that a desire of reuenge in them is amisse surmised to bee from hence, who being in the flesh had so much loue, as that they prayed for their persecutors, and were farre from the spirit of reuenge. But they are brought in crying aloud for the terror of persecutors, seeing the cryes of such shall without doubt bee regarded, though in respect of many more yet in these times of corruption to bee crowned also with martyrdome a delay to be made ; Whereupon it is, that their answer is also set forth in this manner. And thus I haue briefly resolued the rest of the doubts without delaying the reader : by the diuersity of expositors, some interpreting their cry for reuenge, to be onely for deliuernance of the Church from persecutors, hauing beene already so long oppressed : and some for the taking away of this malice out of mens mindes that there may bee no more persecuting, by confounding such Kings and Potentates, that they may bee brought to turne vnto Christ. The white robes giuen vnto them, howsoever some contend that they were signes of some comfort, and breathing time which the Church should haue and had about this time, according to their exposition ; yet both the plaine speech which is vsed in answering them is against it, for they are told of their brethren that must be slaine also, and white robes are neuer spoken of in this sense, but to set forth heauenly glory, which is not to be thought now first to haue been giuen vnto them, but immediatly vpon their departure out of this life, when their deahts began first to cry, though it was not represented in vision till now ; so that euern when they cry, they are in the midst of heauenly ioyes, and without all passion of sorrow ; onely they are not perfectly glorified, till the whole company being made vp at the day of iudgement, being reunited to their bodies,

Parens.
Brightman.
Chrysost. Hom. in
Psal. 9.
August. Serm. 30.
de temp.

Bullinger.
Brightman.

Parens.

dies, they shall reigne in heauen for euer ; wherefore they are bidden r. st till their fellow seruants were slaine also. And well doth this cry come in after the fourth seale, representing the corruptions in the Church fighting against the truth, because this persecution hath beene longer than any before it, and therefore needfull it was to tell of martyrs which had beene already made crying out, and of such as should yet bee made, when it might seeme to bee full time to put an end to these miseries, that expecting so long a continuance, wee might arme our selues with patience.

Ques. 3. The sixt seale being opened, there was a great earth-^{Vers. 13.} quake, and the Sunne became blacke as haire cloth, and the Moone as bloud, &c. What is meant by these things, and whether the day of iudgement or no ?

Answ. Most Expositors hold, that the day of iudgment is here *Fox.* described, when the reuenge before cryed for is taken vpon *Richard. de Sancto victore.* all sorts of persecutors of the Church, and the words here vsed *Pannonius.* are nothing else but a periphrasis vpon this day : for thus the *Primasius.* Lord setteth forth the day of iudgement, *Luk. 21. 11. There Bedt.* shall be great earth-quakes in diners places. *Vers. 25. There shall Ruperius.* be signes in the Sunne, Moone and Starres, and upon the earth *Aretas, &c.* distresse of nations with perplexity. *Vers. 26. Mens hearts failing them for feare, &c.* and more exprely *Mark. 13. 24. The Sun shall be darkened, the Moone shall not giue her light. 25. The starres of heauen shall fall, and the powers of heauen shall be shakē.* The Sun shall be darkened because it shall no more giue light to this world, the Moone shall be turned into bloud, to shew the great destruction that then shall be, the stars shall fall, there being no further yse of them, when men shall cease to bee here ; euern as the leaues of the figtree fall off when there is no further need of them to couer the figs. The heauens are as a booke folded vp, when they lose all their lighr, being as it were clapt together, whereas now it standeth open. That which followeth of the mountaines and ilands remouing out of their places, is to shew the greatness of this earth-quake, euern to the destroying of the earth. Then all wicked men, how great soever they haue beeene in this world, shall quake and feare, being vnable to beare the wrath to come vpon them, set forth

soorth in their calling to the mountaines to fall vpon them, &c.

Blas. Viegas.
Who also saith, great earth-quake of the great persecution vnder *Dioclesian*, that many Do-
ctors expound this thus.

Brightman.
Graffer.

Others will haue these things vnderstood allegorically, the great earth-quake of the great persecution vnder *Dioclesian*, being in all parts of the earth at once: then say they, the Sun of righteoufnesse, Christ, was darkened in his members; the Moone, the Church, appeared like bloud, being all bloody with slaynnes; the starres, the ministers of God, many of them fell for feare from Christianity to idolatry; the heauen, the Church, was folded vp as a booke, hiding it selfe for feare at that time; and the inhabitants of mountainous places and Islands were sought out to be destroyed, which is expressed in saying, the mountaines and Islands were remoued out of their place, then all professours of the Christian religion sought to bide themselues from the anger of him that sitteth vpon the thorne, thinking God and the Lambe to bee angry with them, set forth in the last words.

Others will haue the corruption in the time of Antichrist meant, which time (say they) began when *Constantine* aduanced *Sylvester* the Bishop of *Rome* and his succellours, and continueth in the Papacy to this day, then began a great earth-quake by the change of the state of the Church into Pontificall; then the Sunne, the doctrine touching Christ, was darkened through the interposition of traditions; the Moone, the Church, was turned into bloud, either by murtherers committed by Antichrist, or by the corrupt worshipping of God; the starres, the ministers of God, fell from heauen by apostatising from the truth; the heauen, the Church was folded together as a booke, when it appeared not any where, or the holy Scriptures were shut vp from the people; the mountaines, Emperours and Kings, were remoued by Popes; the Islands, the people, were remoued out of their place, by being made belieue vpon paine of damnation, that the Pope is the head of the Church. And being brought to this estate of corruption, as there can be no sound peace, but terrors of conscience out of the truth; so all estates are set forth as terrified by a conscience of Gods judgement, and some indeed fulfilled this according to the letter, going into wildernesies and Monasteries, seeking

seeking by applying themselues to perpetuall deuotion, to quiet their consciences accusing them for former offences, but could not effect it. But herein *Pareus* differeth from *Bullinger*, for hee applieth this of the generall feare of all estates and degrees to the last day of iudgement, which shall follow, after that the world hath beene so corrupted in the time of Antichrists reigne.

Lastly, some vnderstand by this earth-quake, &c. the great *Forbs*. alteration that came vpon the Romane Empire by meanes of the *Gothes* and other barbarous nations, which was so great, as that the whole world seemed to be changed. But I subscribe to the first exposition, because most agreeable to the letter, and where the literall sense may stand, there is no vse of allegories. And indeed without straining, no time but the day of iudgement can be rightly called the great day of Gods wrath, wherein all the wicked of all estates and degrees are filled with terrore at Gods presence. If it bee taken as an allegory, there are so great differences, that there will bee no certainty of truth: Besides that it doth no way answer the precedent cry for vengeance so fitly, as being literally vnderstood of the last day: for whatsoeuer commotions there be in states and kingdomes, yet every one is not at such times so severely animaduerted against, but many escape, whereas here every one is said to tremble and feare. Whereas *Pareus* includeth both the persecution vnder Antichrist and the day of iudgement also, I cannot see how that can stand; for the fleeing away of all estates and degrees for feare is an effect of those stupendious accidents in heauen and in earth, as in reason it is likely when such things shall come to passe, no lesse can be expected but horrible feare. Let vs then study to pacifie Gods anger before this day commeth, by true repentance and humiliation, that we may not finde it a day of wrath, but of euerlasting mercy to vs.



C H A P. VII.



HE dreadfull manner of Gods comming to judge and to take reuenge vpon the enemies and corrupters of his truth, hauing beene set forth in the sixt Chapter, lefft there should arise anxiety in the minds of the faithfull about the Lords care touching them in the midst of all the miseries before described, for that it hath not yet appeared how they are prouided for, when all things shall be so full of dread & feare, he doth apart here set forth Gods care ouer them, during all those troubles and affrighting apparitions, they were marked in the forehead that no hurt might hereby seize vpon them, but these tribulations might be to them a way to future glory, and the inuestment with white robes washed in the Bloud of the Lambe, at what time all teares shall be wiped from their eyes for euer. For the meaning of the particular passages here.

Ver.1.

Quest. 1. After this I saw four Angels standing upon the four corners of the earth, holding the four winds that they might not blow vpon the earth, &c. What is meant by these things?

Rupertus.
Calius, Pannon.Dionys.
Bullinger.
Pareus.
Brightman.

Answ. Most Expositors vnderstand by these winds the Spirit of God in the Preachers of his Word, diffusing it selfe in all parts of the world, but the euill angels, the Deuils, which rule in the Antichristian Sect, seeke to hinder these winds by suppressing the pure preaching of Gods holy Word in all places, to the corrupting and decay of all true Religion. They keepe the winds from blowing vpon the earth, that is, the vulgar sort; the sea, that is, Doctrine; the trees, that is, men of more eminency; or by the earth they vnderstand men dwelling in any part of the earth, by the sea the inhabitants of Islands,

Islands, by trees such as lurke in woods: or they take the earth for earthly ones, the sea for the worship of God, and trees for people good and bad which professe to worship God. Againe, there is difference also about these four Angels, for some vnderstand the four Monarchs, in the time ^{Primas.} ^{Haimo.} ^{Ambrose.} ^{Amsbert.} ^{Lyra.} whereof the truth was hindred. Some four persecuting Emperours, who after that *Dioclesian*, and *Maximianus* had forsaken the Empire, did together persecute the Christian Religion in the four parts of the world, *viz.* *Maximianus* in the East, *Senerus* in *Italy* the west, *Licinius* in *Alexandria* in *Egypt* the South, *Maxentius* at *Rome*; and whereas all others vnderstand Christ by the Angell with the sciale, he vnderstandeth *Constantine* the great who suppressed these tyrants. And some againe by the Angell in the East vnderstand the Mahumetans, in the West the Pope, in the North the Germane Empire, in the south Spaine.

For mine owne part, when I consider the premises of great and horrible miseries to come vpon the world, I cannot but thinke as I intimated before in generall, that comfort against these euils is here intended to the godly, and therefore I subscribe rather to those that vnderstand these things literally of *Arethas.* *Ribera.* *Fox.* four Angels appointed by God as his Ministers herein (for it is said, *To them it is given to hurt, &c.*) to destroy all things, and this is fitly set forth by holding the four winds, because in wind and breath consisteth the life of every thing in this world, things of the earth, as men and beasts; of the sea, as fishes and fowles, and the trees and plants of the earth, therefore these things are mentioned in particular. Neither can I see why by the strong Angell out of the East should bee meant Christ, who stood yet as a Lambe in the midst of the Throne, and this is not the first time that a strong Angell is spoken of, for Chap. 5. a strong Angell proclaimeth, *Who can open the Booke, &c.* Wherefore, as I take it, he is an Angell indeed who is said to be strong, for so is euery Angell, and hee commeth vp out of the East, that being the rising place of all heauenly bodies, the Sunne, Moone and Starres; and the lightening is said by our Sauiour to come out of the East, and the old manner of worshipping, and so their expectation of comfort was from

from the East: as for his commanding these Angels, it was not through his owne power ouer them, but hauing commission from the highest so to doe; and as he had a commission to come with the seale, so they were fellow Ministers of God with him, which is intimated in that he biddeth them not to hurt any thing *till we haue sealed the seruants of God in their foreheads*, speaking in the plurall number, as ioyning them with himselfe. I conceiue then that by these fourre Angels holding the fourre winds, are set forth those Ministers of Gods iudgements, who for the sinnes of the world should destroy all things: euill angels I cannot thinke them to be, no more than the Angels destroying Sodome, especially because as I haue already said, they are associated vnto the Angell with the seale of God. Now being appointed to this seruice, they beginne to doe accordingly, but euen when they put their hands to it, they are stayed for a time, as those warriors, *Ezech. 9. Till the seruants of God were sealed in their foreheads*, in token of Gods singular care ouer them in the midst of those common calamities, so as that their saluation should not be hereby hindred; though outwardly they did participate with others in worldly miseries, yet there was a difference in that they haue the comfort of Gods Seale vnto saluation, which others want, being left void of all true comfort to the rage of these grieuous troubles. And thus one obiection against this exposition is answered, that if outward destructions be meant here, then the seruants of God are in vaine sealed, because they had their share in these as deeply as any other: no, it is not in vaine, but for their comfort and assurance of safety in respect of their best good. As for the time when this destruction of things should be made, it is not onely at the last *when there shall be an end put to all things here*, but also in all the tract of time from hence till then: for by reason of persecutions and sinnes there haue beene many times mortalities and destructions brought vpon the world; so that it is not necessary that all must presently be destroied so soone as the seruants of God were sealed, because they are bidden to forbeare till they were sealed: for hereby rather is set forth that though the Lord being much prouoked is fully bent to execute his iudgements, yet the prime

prime and chiefe thing in his care is to preserue his Elect, and then secondarily, he will see to the taking of due reuenge vpon the wicked world: and thus another obiection against this exposition is also answered, that it cannot stand, because the seruants of God doe reigne with Christ after their sealing a thousand yeeres before the day of judgement commeth, which how shold it be; if the destroying of all be stayed, but till the sealing be past: for neither is this destruction to be restrained to the last, nor yet doth it necessarily follow, because the seruants of God are first sealed, and no execution must bee done till then, that this execution must needs be done immediatly after, but onely it is first prouided for their safety against this time whensocuer it commeth. And whereas it is further obiected, that it is not likely that this booke being so mysticall should set forth things so plainly, as that by winds, should be meant winds, &c. against *Viegas* whose obiection this is, I oppose the reason of *Ribera*, that yet we must not goe from the letter but in case of necessity, when the place cannot beare the literall sense, as here we haue shewed that it well may. And yet this is not without mystery neither, generall calamities in the world being set forth by the holding of the fourre winds from blowing.

Ques. 2. And I heard the number of them which were sealed Vers. 4.
led, 144000. of the children of Israel, &c. Is this to be vnderstood of the Israelites properly? and why are not the tribes set forth in order? and why is the tribe of *Dan* and *Ephraim* left out, the number of twelue being yet made vp in *Leui* and *Joseph*? and what is this sealing?

Answ. Some vnderstand this of the Israelites properly, holding that a great number of euery tribe shall be conuerted to *Ribera*.
Viegas.
Lyra.
Bullinger.
 the faith of Christ, euen in the dayes of Antichrist; but a certaine number of twelue thousand of euery tribe is put for an vncertaine, or else they will haue this conuersion in the dayes of *Constantine*, or at some other time vnowne vnto vs. And they say no order is obserued, the elder being preferred before the younger, because before God and in respect of their spirituall estate, there is no such preeminence in outward regards: and *Dan* they say is left out, because Antichrist should come

come of that tribe and *Ephraim*, because *Ierobeam* who was of that tribe, was the Authour of idolatry, and *Leui* not wont to be numbered when temporall things are spoken of, yet now is reckoned for one of the twelue, because when the spirituall estate commeth to be spoken of, he is alwayes one; and the tribe of *Joseph*, *Ephraim*, and *Manasseh* is not set forth as two, but one, *viz.* the tribe of *Joseph*, as *Deut.* 27. 12, 13. in blessing and cursing, and *Exod.* 28. 10. in the breftplate of *Aaron* the names of the twelue tribes are appointed to be set according to their birth.

Others vnderstand the children of Israel spirituallly, and so all the faithfull are called Israel in sundry places, and whereas it may seeme to make against this exposition, that the rest of the seruants of God in other countreys and nations are expressly distinguished from these, *vers. 9.* It is answered, that they are not said to be sealed as these are, but onely they stood before the throne, so that in them wee are to vnderstand the multitude of Saints glorified in heauen; by these sealed ones, the Church militant vpon earth. To this exposition vnderstanding Israel spirituallly, doe I subscribe: for it cannot bee taken otherwise, because these onely follow the Lambe, from which God forbid that the faithfull of the Gentiles should be excluded, and if it should be vnderstood properly, it were against the tenure of all Euangelicall history, wherein the Iewes are declared in all places to bee the stiffeſt enemies to the faith; to say nothing of the confounding of the tribes ſo together, as that they ſhall not afterwards be knowne aſunder. I preferre also that reaſon from the Church militant and triumphant here ſet forth. For the promiſcuouſe ſetting downe of the names of the tribes, one obſerueth, that they are reckoned fiue wayes in the old Testament, and yet to none of them doth this agree: one according to their birth, and ſo it is *Reuben*, *Simeon*, *Leui*, *Iudah*, *Dan*, *Nephtalim*, *Gad*, *Aſher*, *Issachar*, *Zabulun*, *Joseph*, *Beniamin*. 2. According to the order of Jacobs bleſſing them, and ſo in ſtead of *Dan* comming in in the firſt place it is *Zabulun*, *Issachar*, *Dan*, *Gad*, *Aſher*, *Nephtalim*, *Joseph*, *Beniamin*. 3. According to the order of their ſtandards, *Numb.* 2. 4. According to the places of their habitation

Forbs.
Pareus.
Brightman.
Graſſerius.
Fox, &c.

Bl. Viegas.

bitation in the land of *Canaan*, and he ſaith, there may bee a ſit according to their dignity, beginning with *Iudah* and *Joseph*.

Touching the obſeruing of no order, here ſomething bath *Beda*.
beene already ſaid; Others hold, that there is an excellent order in the force and ſignification of the names. *Iudah* ſignifieth *Rupertus*.
Richard. de Sando Victore.
Primasius, &c.
praise, *Reuben* the ſonne of viſion, *Gad* gift to, *Aſher* bleſſed, *Nephtalim* latitude, *Manasseh* forgetfulneſſe, *Simeon* hearing, *Leui* changed, *Issachar* a reward, *Zabulun* habitation, *Joseph* addition, *Beniamin* the ſonne of a right hand. And ſo by this order in ſetting downe these names they thinke is intimated, that ſuch as confeſſe and praise God ſhall ſee his Son, and be girt vnto his warres, and ſo become bleſſed of God, whereby his heart ſhall bee inlarged ſo towards heauenly things, as that he ſhall forger earthly and neglect them, hearkening onely to the heauenly; and being thus changed into a new man hee ſhall be rewarded, God will dwell in him and increase all heauenly graces more and more, till at the laſt he come to haue a place at his right hand in eternall glory. This resolution, I confeſſe, is very ingenious and holy: but for ſo much as the diuersity of peoples ſealed ſeemeth rather to bee intimated by theſe tribes, every one diſſerſing from another, and not the ſeverall ſteps of grace, by which the seruants of God paſſe on to glory: I rather incline to that country-man of ours, who hath beene moſt industrious about this Reuelation, vnderſtanding this order of the order of diuers nations cleaving to the true faith of Christ, being conſidered according to their dwelling, East, West, North, and South; for ſo we ſhall finde the dwellings of theſe tribes to haue beeene as that they which firſt were famous for the truthe of the Goffell held fast amongſt them, anſwer to *Iudah*, and ſo others. For when after the time of *Conſtantine* the great, the *Arrian* heretie ouerſpread other parts, *Aſſyria* the South part was cleare, anſwering to *Iudah* in the South of *Canaan*: after, when the *Vandals* ouerran the South and West, the Churches in the East were cleare, anſwering to *Reuben* and *Gad* in the East of *Canaan*. After this the *Saracens* ouer-running the East, theſe North parts of *Britaine* were famous for withſtanding Popiſh corrup- tions,

tions, two thousand Monkes of *Bangor* at once refusing the Popes yoke, and this answereth to *Asher* and *Nephthalim* in the North of *Canaan*. After *Leo Isaurus* in the East, and *Carolus magnus* in the West, together opposed images, answering to *Minasch* on either side of *Jordan* East and West. After this, the true Church appeared not in any certaine place, but lay hid, as *Simeon* and *Leni* dwelt scattered amongst the rest of the Tribes. After this, notable conuertions were made of the Northerne *Polands*, *Saxons*, *Danes*, *Suenians*, &c. answering to *Issachar* and *Zabulon* in the North of *Canaan*. After this, the *Waldenses* and *Albingenses* were famous, the one dispersed thorow *France*, the other thorow *Germanie*, answering to *Joseph* and *Beniamin* inhabiting middle regions. For though I doe not approue of every thing here, as the extending of the sealing onely from *Constantine* to the *Waldenses*, whereas doubtlesse all faithfull Christians in every place vnder the Gospell, from the first propagation thereof till Antichrists time, are set forth as sealed; yet doubtlesse these tribes doe represent the parts of the Church coming on successiuely, as God in his prouidence directed the Gospell vnto them.

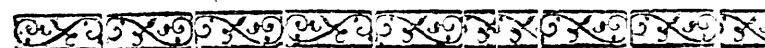
Lastly, for the leauing out of *Dan* and *Ephraim*, it is no new thing to leau out *Dan*, for 1 *Chron. 2.3 4.5. 6. 7.* where the generations of the seuerall tribes are reckoned vp, *Dan* is left out, as a tribe that had rent it selfe from the rest ever since they tooke *Laish*, and dwelt there apart from the rest, setting vp an idoll and Priest of their owne, euен till the time of the captiuitie. And touching *Ephraim* that might also be well left out in detestation of idolatry so frequent in the kingdome of *Israel*, whereof *Ephraim* was the head, by reason of *Jeroboam* of that tribe, who was the first Authour hereof vnto them.

Judg.18.
Graffer. will
haue the my-
sterie of Anti-
christis double
power spiritual
and temporall
in these two
tribes set forth.
1.King.12.

Touching the signe in the forehead, though some stand for the signe of the Croſſe, preſſing that of *Eze.9.* where they are said to be marked with that which of *old* was written in the forme of a Croſſe, till the letters after the captiuitie were altered by *Ezra*, to auoid communion herein with the *Samaritans*; yet the ſouder opinion & followed by moſt, is that the ſcale is Gods grace, ſo imprinted in the heart, as that they are hereby ſetled in the way of ſaluation; but ſaid to be ſet vpon the forehead, because

because that is the moſt eminent part of the body, and open to the view, to ſhew that these are well knowne to the Lord, though men & not able to diſtinguifh them from others, and also how bold and conſtant they are in profeſſing the Gospell againſt the fiercest oppugners, as the followers of the beaſt are afterwards ſaid alſo to beare his marke in the forehead or right hand, to ſhew their impudency in errore, and how by humane industry they further his kingdome all that they can. According to this exiſtation of ſerledneſſe in grace ſpeaketh the A poſtle, ſaying, *The foundation of God remaineth ſure, and hath this ſeale ſet to, God knoweth who are his.* And this may be a great comfort to all the godly, in that amidſt all the perſecutions and troubles of the world, they ſhall be ſure to proſper and proceed in the way to euerlaſting ſaluation, God taketh notice of every one of them, hath them euer in his ſight, and is ſo intent vnto their beſt good, as that he ſlaieſt the deſtruction of the world, till every one of them be well prouided for. Onely let vs embolden our ſelues, and not be afraide to ſerue God againſt the mocks and deſpights of the world, thus ſhewing the print of his ſeale in our foreheads.

As for the reſt of this Chapter, it hath no great diſſiculty in it, if by the innumerable multitude in white robes and palmes in their hands, wee vnderſtand the Saints already glorified, who though compared with the reſt of the world they be but a little flocke, yet ſimply conſidered they are a great multitude, they haue palmes in their hands in token of viſtory. And whereas in ſpeaking of the wicked, *Chap. 6.* hee concludeth with their miſery in reſpect of the wrath of the Lambe, here anſwerably it is concluded with the felicity of the godly waſhed in the bloud of the Lambe, and euerlaſtingly confor- med by him, the phraſes of leading forth to waters, and wiping away all teares, being adaptated to ſet forth the ſame.



C H A P. VIII.



HE whole compasse of time from the beginning of the Gospell to the last end of the world, having beene set forth with the most remarkable accidents in one kinde of vision, *Chap. 6, 7.* here followeth another vpon the opening of the seventh seale, which yet remained in this eighth, and the ninth, tenth, and eleuenth Chapters. Wherein, after preparation to attention, and a preludium of Gods gracious acceptance of the prayers of the Saints, and of his terrible curse to the wicked, seuen Angels sound their trumpets to call on the hosts of Gods judgements, to waste both land and sea, to infect their waters whereof they dranke, and the aire wherein they breathed, his hosts of hurtfull beasts comming out of the bottomleſſe pit, and of men brought from afarre vpon horses for their destruction; the last of the seuen, summoning all to judgement, and making the very dead to come forth: for then *the trumpet shall blow, and the dead shall rise.* In the particular opening of the severall passages, there is very great difficulty.

Ques. 1. *And when he had opened the seventh seale, there was silence in heaven, as it were halfe an houre.* What is meant by this silence?

Answ. Some that will haue these visions to set forth things done successiuely, assigne the opening of this seale to Constantines time, when the Church had peace and quietnesse for a short time, being broken off againe by the *Arrians.* Some referte it to the time after Antichrists destruction, when they say the Church shall bee quiet fve and forty dayes before the day of judgement, grounding vpon that of *Daniel 12. 11.* where 1290. dayes hauing beene spoken of for the ceasing of the daily sacrifice, hee is pronounced blessed, that attaineth to *Pannonians, &c.* 1335. Some referte it to the time of *Julians* persecution, which

1 Cor. 15.

Vers. 1.

Brightman.

Rupertus.

Beda.

Anfelm.

Ricard. de

Santio Victore.

Pannonians, &c.

which was not by fire and sword, but by other subtil meanes; *Blas. Viegas* yet they were debarred from all publike service of God, and so *nameth this* *exposition.* there was silence in the Church, but it was a very short time, he reigning but two yecres.

Others vnderstand this silence of attention, or a kinde of *Bullinger.* stupour making all silent for a time at the appearing of the *Barcus.* *Forbs.* *Viegas.* *Fox, &c.* seuen Angels with their trumpets, the iudgements to come, when they should blow, being so great and strange, as that the beholders were in some sort astonied hereby and interrupted in their heauenly harmony, as it is wont to be with vs when any strange thing happeneth, and as it was with *Jobs* friends comming to visit him, they sate downe in silence by him seuen dayes.

Lastly, one addeth further, that the generall peace when *Fox.* Christ is borne, is hereby signified. To this of admirati- on and attention do I subscribe, but I doe not thinke any other signification to bee in this silence. The peace of the Church cannot be hereby meant for a time, because the future troubles are not of the Church but of the wicked, as is plainly expressed vnder the fist trumpet, the Locuts hurt onely such as had not the marke of God in their forehead: much leſſe can it bee vnderſtood of the quiet after Antichrist destroyed, for then the day of judgement should immediatly haue succeeded, as it doth not, but six trumpets first. As for *Julians* time, it were too great a leape to come to that at the first of this vision, all the time preceding being omitted: and whereas some *ex. Augustine.* *Primasius.* *Marlorat.* pound it of the rest to come, that being euerlasting, it cannot be so taken. Note, that the iudgements against wicked persecutors of the Church and people of God are so stupen- dious, that the very Saints and Angels in heauen stand amazed at them, being but in figures represented vnto them.

Ques. 2. *And I saw the seuen Angels which stand before the throne.* *Vers. 2.* *G. a.* Who are these Angels?

Answ. There may seeme to be such an analogy betwixt this and that *Chap. 1. 4. Seuen spirits before the throne,* that these Angels and those spirits may seeme to be all one, and that in the apocryphall book of *Tobit* soundeth likewise, *Tobit. 12. 15. I am Raphael one of the seuen Angels which present the prayers*

of the Saints, &c. But as I shewed there, those seuen spirits are not Angels, but the manifold gifts of the spirit ; and here by the seuen Angels, wee are not to vnderstand such a number onely standing before God, for thousand thousands stand before him and minister vnto him, but seuen of them appointed now to this ministry, and therefore they haue trumpets giuen vnto them. It is contrary to plaine Scripture, and derogatory from the Lord Iesus, to hold that there are some Angels which haue an office, as it were, to receiue and present our prayers before God : for Christ onely is our intercessour in heauen, if the Angels and Saints doe any thing for vs, it is out of their generall loue and affection to the Church, a solliciting of the Lord for the good of vs all in common, that aduersaries may be confounded, the Gospell may enjoy a free passage, and the chosen of God may be gathered together, till their number be made vp.

Vers. 3.

Quest. 3. And another Angell came and stod by the Altar, haing a golden censer, &c. What Angell is this, who is said so particularly to offer odours with the prayers of the Saints, and what is meant by the thunders, lightnings, and voices following vpon his casting of fire vpon the earth from off the same Altar?

Malac.3.

Bullinger.
Pareus.
Forbs.
Beda.
Primasius.
Haimo.

Brigittina.

Answ. Most Expositours agree, that Christ is figured out by this Angell : for he is called the Angell of the Testament, neither can it agree to any Angell as an high Priest thus alone to goe to the Altar and offer there for all the Saints : the Altar some will haue also to be Christ, as Bullinger and Pareus, and Forbs ; some the Church of God, well called an Altar, because a spirituall sacrifice is herein daily offered to God, as Beda, Primasius, Haimo, &c. The golden Censer some will haue to bee his humane nature, wherin he offereth, as both the same ancients before named, and Origen. Hom. 6. in Numeros, and August. Serm. 98. de tem. others vnderstand his precious passions, as Bullinger, &c. The odours which were giuen vnto him, they expound of the sighs and groanes of Gods seruants, or of his graciousnesse, which is as sweet odours added to our prayers to make them the more acceptable. One hath a strange conceit, that Constantine is meant by this Angell, who was

the

the Author of gathering together that famous Councell of Nice, wherein that confession of faith so acceptable to God was concluded vpon, but it became an occasion of much contention, by reason of Arius and his sect. Another more Lyra. strangely vnderstandeth Pope Damasus, ann. 384. who instituted Psalmodes and glory to the Father, &c. which were added to the common prayers. Some vnderstand it properly of an Angell, such as he that was present to Jacob in Ribera. his iourning, or Gabriel that appeared to Mary. For mine owne part, I see so much against the most common vnderstanding of this of Christ, as that I cannot thinke him to bee meant here. For first, he appeareth still as a Lambe ; secondly, this is said to be but another Angell ; thirdly, Odours are giuen vnto him, as Trumpets to the rest, intimating an equality betwixt them ; fourthly, that the Priest, the Altar, and the Censer, should be all one, it seemeth very improbable ; fiftly, the prayers of the Saints are spoken of by the same phrase that Chap. 5. where the fourte and twenty Elders are said to haue golden Vials full of Odours, which are the prayers of the Saints. Where by the prayers of the Saints, their praising of God in Heauen, and praying for our good in generall being vnderstood, and not the prayers of the godly vpon earth, why should it not be vnderstood here likewise ? I thinke then, that nothing else is here meant, but as before any vision of future things a preparation was made thereunto by a representation of Gods Maiestie, and of the Lambe delighted in the deuotions of his seruants as in a sweet perfume, but terrible to the wicked, and therefore issued thunders, lightnings, and voices from before him : so now the second particular vision being prepared vnto, it is set forth in the figure of this Angell, standing at the Altar and offering Odours with the prayers of the Saints which come vp before God, how acceptable the seruice is which by the godly is done vnto God ; and in the fire taken and cast vpon the earth, producing voices, thunders, &c. how terrible he will be to the wicked of this world. For the Altar and Censer, it is beyond the intent of this place particularly to descant vpon them, the seruice which is done vnto God being doubtlesse thus set forth in allusion to the old manner of wor-

shipping. In the former representation, Prayers are called Odours, here Odours are added vnto them, Odours to Odours to shew yet further their extraordinary sweetnesse: their voices and thunders, &c. issue forth, here is shewed by what meanes, *viz.* coalescetaken from the Altar, signifying that howsoeuer the holy fire with sweet Odours maketh a pleasant smell, yet without Odours it yeeldeth a thundring and terrifying noise, the wicked that pray not can expect nothing but terror and affrighting from the Lord, who is most comfortable to the godly, frequenting him with their prayers. As for that exposition of some, vnderstanding the sending downe of the holy Ghost in the likenesse of fiery tongues, whereupon some were terrified as by thundring, some instructed as by voices, some converted as the earth is moued in an earthquake: I cannot see how it agreeth to the terrible things following, some way whereunto is made in this passage. I assent therefore to those rather who expound it of terror, as I haue already said: neither is it strange that the prayers of the Saints comming vp before God, the fire of his anger should be stirred vp against the wicked world, occasioning so many sighs and groanes to come from them.

Beda.
Haim.
Bullinger.
Pareus, &c.

Fox.

Ver.7, &c.

Haim.
Caius.
Pannionius.
Richard. de
Sancto Villiore.
Zeger, &c.

Ques. 3. *And the first Angell sounded, and there was haile and fire mingled with bloud, &c.* Because there is a noted distance betwixt the foure first Trumpets and the other three, and these foure doe immediatly follow one after another, it will be fittest to handle these together. What therefore is figured out by the things appearing at the sounding of these foure?

Answ. Some will have these seuen Angels to represent the Ministers of the Gospell at severall times and ages of the world: for as they sounded forth the Word of truth, aduersaries soone sprung vp, who sought by their fierce oppositions to suppress it. The first were the Apostles, at whose preaching there was great tumult in the world, to the shedding of the bloud of many, set forth by haile, and fire, and bloud mingled with them, the trees & grasse burnt vp were such, as for feare fell frō the Religion which they had imbraced: or else by the haile, &c. they vnderstand a mixed company of good and

and bad Christians gathered together from the rest of the world; of which the bad, which are the third part, are burnt vp, that is, perish by Gods iust judgement, and are called trees because of their instabilitie in times of winds, and grasse, for their frailtie.

The second ranke of Preachers set forth by the second Angell, where the successors of the Apostles in the next age, against whom the Deuill, as a great burning mountaine falleth, and the third part of the sea is turned into bloud by the destruction of the faithfull, the fishes die by the revolting of the wauering, and many teachers who as ships had carried on others, through the greatnesse of the persecution fall away.

The third ranke set forth by the third Angell, are the Preachers of the next age, to trouble whom Heretikes rise vp, these are the Star falling from Heauen, giuing light in times past; but now making bitter, by their heretickall doctrine, the fountaines of holy Scriptures and the riuers of the Fathers, by corrupting them to maintaine their heresies thereby.

The fourth ranke set forth by the fourth Angell, are the Preachers of these last times, who are troubled by Hypocrites and false Prophets, that vnder a pretext of holinesse broach new opinions, whereby it commeth to passe, that a good part of the true knowledge of Christ is obscured, which is the darkning of the Sunne to the third part; and the true Church, which is the Moone, much diminished; and the Doctours, which are the Starres, give not so cleare light through this meanes as before.

Some vnderstand Heretikes and heresies of severall ages, *Lyn.* to encounter with whom the faithfull are stirred vp by these *Bullinger.* *Arcties.* Trumpets sounded. For first, *Arrius* infected the third part of the world with his heresie. Secondly, *Macedonites* infected the Sea with his heresie, denying the holy Ghost to bee God; the Sea is the Church, so called by reason of baptisme; the fishes, Christians, who died by this heresie, &c. Thirdly, *Pelagius* fell like a Starre from preaching the truth to that heresie of free will, which was as bitter worm-wood, as being contrary to the sweet Doctrine of iustification by the grace of Christ.

Fourthly, *Eutiches* darkned the third part of the Sunne, by teaching that there was but one nature in Christ, obscuring thus his Divinity. *Bullinger* differing somewhat from this, maketh the first Angels sounding to be in the time of the *Nazarens*, and *Hebionites*, who maintained that iustification was not by faith onely, but partly by the Law, the haile of corrupt doctrine being thus mingled with the fire of pretended zeale. The second in the time of the *Valentinians*, *Mannichees*, and *Montanists*, who as a burning mountaine sought to ouerwhelme all things. The third, in the time of *Arrius*, and *Samosatenus*. The fourth in the time of *Pelagius*.

Others parallel these Trumpets with the Seales, at the opening whereof, issued first a white horse, here is fire and haile mingled with bloud, as the effect of the Apostles preaching amongst the wicked Iewes. Secondly, a red horse, here is a burning mountaine, hot persecution stirred vp by the Heathen Emperours to the destruction of many. Thirdly, a blacke horse, here a Starre falleth from Heauen, setting forth the Authors of bitter heresies. Fourthly, a pale horse, here the Sunne, Moone, and Starres are said to be darkned, all things growing corrupt in the Church. Some interpret these seven Trumpets of seven great judgements, which haue beeene vpon the world since the beginning: first, by the Floud; secondly, by fire in *Sodome*; thirdly, by the red Sea, drowning *Pharaoh* and his host; fourthly, of the Canaanites expelled, &c. as *Arctius* faith.

Some understand them of the degrees, by which Antichrist grew vnto his height of impiety: first, there were hot contentions; secondly, great ambition; thirdly, corrupting of the holy Scriptures by false glosses and interpretations; fourthly, grosse ignorance like darknesse following after this, euery of these euils being more dangerous than the preceding one, as the sea is not so grosse as the earth, and the riuers are purer than the sea, and the Sunne, Moone, and Starres yet aboue all: so in the corrupting of one of these there is more danger than in the other. When fire and haile are cast vpon the earth, it is grieuous; but when a burning mountaine is cast into the Sea, it is more grieuous, &c.

Some.

Parens.
Glossa.

Perbs.

Some particularly referre the haile and fire to the contentions in the Councell of *Nice*, the burning Mountaine cast into the Sea to the Canons made in the same Councell, touching the dignity of Archbishops and Metropolitans, &c. the Starre called Worm-wood, to the reviving of Arrianisme after Constantines time, and the darkning of the third part of the Sunne, &c. to the most bloudy persecution of the Vandals in *Affrica vnder Gensericus*, ann. 438.

Lastly, not to weary the Reader with more varieties, some understand the iudgements of God at foure speciall times executed vpon the Iewes and wicked Heathen for persecuting the Church and seruants of God: first, the destruction of *Jerusalem*; secondly, a fearefull pestilence wasting many Provinces in the time of *Antoninus Verus*, a bloody persecutor, chiefly *Rome* and *Italy*, and warres thorowout all the East, and *Il-* *Beda.* *liricum* at the sametime, with earth-quakes, plagues, overflowings of waters, &c. so that nothing which might make the world miserable was wanting in his daies. Thirdly, the Pestilence of ten whole yeeres raging all ouer the world in the daies of *Galitenus*, who together with his father *Valerianus*, had beeene a most bloudy persecutor. It beganne in *Ethiopia*, *Pomponius.* and hauing consumed the people in the south, it spred into the East, and other parts of the world, exhausting the greatest part of the inhabitants, and leauing some places altogether without inhabitants. At the same time also great stirre was in all parts of the Roman Empire except *Italy*, so as it was not a long time before. *Cilicia*, *Syria*, *Cappadocia*, were wasted by the *Perfians*. *Pontus*, *Asia*, *Macedonia*, and *Grecia*, by the *Gothes*. The *Pannonians* by the *Quadi* and *Sarmatians*, &c. and vnto these he ioyneth the miseries in the daies of *Dioclesianus* and *Maximianus*, who stirred vp the greatest persecution that euer was, after that the Church had enjoyed liberty foure and forty yeeres, viz. from the death of *Valerianus* to the nineteenth yeere of *Dioclesianus*. All the ten yeeres of this persecution there were great commotions of peoples, and such a famine *Eusebius.* accompanied with pestilence, that an infinite multitude died hereof. Then they would giue their most precious things for a little food, and selling their possessions for food, became very

very poore. Some ate grasse and hurtfull weeds, and some noble women went out of Cities into the country to beg. Some going about like shadowes ready to fall here and there, stretching out their hands craued something to be giuen to them, who were ready to die for hunger, and the streets and market-places lay full of dead bodies, there being none to bury them. And such of the wealthier sort as escaped the danger of the famine, were consumed by the Pestilence. Fourthly, the irruptions of the *Vandals*, *Goths*, *Longobards*, and of other barbarous people into the East and West, from the yeres 475. destroying the Emperours, and prouailing till the time of *Carolus Magnus*.

Amongst so many varieties it is hard to determine. But seeing it is most apparant, that the iudgements which should come vpon the wicked world are here figured out, in that vnder the first Trumpet they only are said to be hurt by the Locusts, who had not the seale of God in their foreheads; and vnder the sixth, that notwithstanding all which they suffered, they repented not of their idolatries and murthers, &c. whence it may be more than probably gathered, that the four first Trumpets tend to the setting forth of the like. I cannot assent to their expositions, which apply these things either to persecutions or heresies, or hypocrisies, or to the degrees by which Antichrist arose. And seeing the purpose of these visions is not to shew things past, but to come, that exposition referring the great iudgements of former ages hither, is to bee reiested. I doe therefore partly assent to the last exposition, applying these terrible euents vpon the sounding of these four Trumpets, vnto the grieuous punishments inflicted vpon wicked persecutors, at foure most remarkable times: first, at the destruction of Ierusalem; secondly, in the time of *Antonius Verus*; thirdly, of *Gaienus*; fourthly, of *Dioclesianus*. For whereas he maketh the two last one, and bringeth in the Vandals and Goths for the fourth; I hold, that there being such a distance of almost forty yeres, there should be a distinction of these iudgements also. But how doe these apparitions agree to these iudgements, being almost euery one alike, the Sword, Famine, and Pestilence, where as in the figures first there is haile,

haile, and fire, and bloud vpon earth, then a burning mountaine in the sea, &c. euery one differing greatly from another? I answer, that the Lord did not respect so much the diuersity of euils to come, as the number of them and the greatnesse, able to make all men to turne their eyes to behold and bee amazed at them. And more particularly, these are made choise of to set them forth after the manner of the Prophets, who are wont to allude vnto some remarkable History of things past, in foretelling of things to come, though they be not of the very same kinde: for vpon the Egyptians these things were done almost according to the letter, there was haile and fire mingled together, their Riuers were so smitten, as that they could not drinke of them without dying, there was darknesse of three dayes and three nights; and finally, the red Sea like bloud, falling vpon them as a huge mountaine, became their destruction, being like fishes tumbled vp and downe in the deepe. To shew then that these professed enemies and persecutors of Christianity should be destroyed by Gods iudgements, as *Pharaoh* and the Egyptians were, these figures are taken vp, and because they had many waies to torment Christians, the Lord sheweth that they also should be plagued many waies, and be destroyed with strange iudgements before vnheard of. For it is Gods manner to punish sinners in their kinde; the Sodomites, who burnt with strange lusts, with a burning fire from Heauen; the builders of Babel, who sought them a name, with confusion; and the enemies of the Christian Religion, who sought out strange tortures, with a burning mountaine and worme-wooddy Starre, &c. iudgements strange and terrible. And the third part of the Sea, and the third part of trees, &c. are said to bee affected with these iudgements as I thinke, because it was but a third part of the whole world where these tragedies were acted, if the parts vnknowne till of late, and yet vnknowne be considered.

Quest. 4. *And I saw and heard an Angell flying thorow the midt of Heaven, saying with a loud voice, Woe, &c. What Angell was this, and why is this cry interposed here?*

Answ. The vulgar Latine, and *Arias Montanus*, for Angell reade Eagle, *I saw an Eagle flying*, but in all other Copies it

Lyra.
Petr. Damas.
Viegas.
Ribera.

Forbs.
Brightman.
Parcus.

it is an Angell. Hereupon ſome ſtand to finde out why an Eagle ſhould be uſed to cry thus, and reſolute that it was one of the foure animals like an Eagle, and ſome Iohn himſelfe, who was hereby figured out, and ſome the Preachers of the laſt times, or ſome ſingular Preacher, who ſhould foretell the iudgements of thofe daies. *Beda, Aretbas, and Ticonius* follow the vulgar: but there is the like paſſage againe afterwards, *Reuel. 14. 6.* where it is ſpoken of an Angell, putting it out of doubt that it is an Angell here alſo. Some will haue this Angell to be *Gregory the great*, who gaue warning of the Antichrift not aboue three yeeres before, *lib. 4. Epift. 34. The king of pride is at hand, and which is horribile to ſpeake, an army of Priests is prepared, Epift. 38.* He iterateth the ſame, and addeth, He is Antichrift that ſhall challenge to himſelfe to be vniuersall Bishop.

Not much aboue three yeeres after, *Boniface the third* tooke vpon him this title, and his ſuccelfors likewiſe to this day, plainly declaring the Pope to be Antichrift even by their owne rule, which is, That the Pope cannot erre. And therefore Pope *Gregory* erred not in thus ſaying, but it was truth which he ſo ſeriously and often affirmed, *Hee that will be vniuersall Bishop, is Antichrift.* This, howſoever it be true, yet it hath no place here, for the woes proclaimed are not againſt the Church, but the inhabitants of the earth, by which name wicked ſhedders of the innocent bloud of Christians are complained againſt vnder the firſt Seale. It is more genuine therefore by this Angell to vnderſtand an Angell properly, as in ſpeaking of other Angels, who flyeth thorow the midſt of the Heauen, that the ſound of his denunciation might bee heard euery where, hee giueth warning of greater plagues yet to come. Hitherto terrible iudgements againſt profeffed enemies of Christianity riding vpon the red horse had beeene repreſented, now the caſe of heretikes and of corrupters of Religion in the Papacy commeth to bee deſcribed in the firſt and ſixt Trumpets, and the finall deſtruction of all the wicked in the ſeventh: and becauſe theſe iudgements ſhould yet be more grievous than the former, it is cried, *Woe, woe, woe*, as there were three times of execution yet to come, that if it were poſſible,

poſſible, mens hard hearts might be piercēd, and many being brought to repentance might escape theſe euills. For it is Gods vſuall manner to giue warning before hec striketh, which if it be not taken, the heauier will the iudgements bee when they come.



CHAP. IX.



¶ And the firſt Angell blew his Trumpet, and I *Ques.* ſaw a Starre fallen from Heauen to the earth, and to him was giuen the keye of the bottomleſſe pit, &c. What is meant by this Starre, and by the Locuſts comming out of hell, together with the circumſtances of their deſcription in their forme, time, manner of tormenting, and King, which is ſet ouer them?

Many Writers by this Starre vnderſtand the Bishops of *Anſw. Rome* in their ſuſceſſion, when they fell from being heauenly and ſeeking after the ſaluation of mens ſoules, to be earthly, and to ſeek more after honours and riches here: for then they had keyes indeed, but of the bottomleſſe pit. And ſome more *Brightman.* particularly reſerue this Trumpet to *Boniface the third*, who obtained of the Emperor *Phocas* to bee vniuersall Bishop: for then the fall appeared being indeed before, as is intimated in the word fallen, not falling, but now the fall was made more ſenſible. Darkneſſe arose when ignorance preuailed, and in theſe times of ignorance an innumerable company of religious persons of diuers orders, who like Locuſts eat vp the fat and beſt things euery where. They ſting like Scorpions when they ſeeme leaſt to intend any hurt, but only ſuch as are not marked, for God hath his Church in the midſt of Popery: others which are miſled by them are not proceſſed againſt, as by perſecutors before deſcribed; but vnewittringly receive

Bibliander.
Arto, aus.
Bullinger.
Chytreus.

Iacob. Abb. as.
Brightman.

Lib.7.3.

Ioan. Leonard.
D. Falke.

Ambrase.
Primas.

Beda.

Richard. de
Sancto Victore.

Thom. Aquin.

Haimo.

Forbs.

receiue such Doctrine from them as turneth to a sting of conscience more grievous than the bodily death, *viz.* the doctrine of Purgatory, and of vncertainty of saluation, and of the merit of workes, and of superstitious orders, and tedious pilgrimages, and bloudy whippings, more grievous than present death. The time of fve moneths limited vnto them, some vnderstand indefinitely, this being the whole time of the Locusts which lay their egges in Autumn, and being kept all winter in a thin coate, they are hatched in mid-Aprill, and perish in mid-September, and according to this they will haue the whole time of these Locusts set forth, which is all the time of their flourishing, but how long this shall bee it is vncertaine. Some resoluing these moneths into 150. and taking a day for a yeere, reckon vpon 150. yeeres, for in the time of *Innocent the third, ann. 1210.* the warme time of their hatching came in by the new orders of Dominicans, Franciscans, Mendicants, Observants, Trinitaries, and Friers of the holy Ghost, in so much as *Polidor Virgil* saith, That no age was so fruitfull of the Religious as this. But in the time of *Wycliffe, ann. 1360.* they were blowne away as by a strong west wind in many places. Some vnderstand by these fve moneths a short time only for the comfort of the godly, or fve ages of six, which is the whole time of the world, and so this shall last till the sixt age. Some the whole time of this life, which is maintained by the fve senses, or consisteth of fve ages, infancy, child-hood, youth, mans estate, and old age. Some lastly hold, that it is alluded vnto the time of the flood preuailing vpon the old world, which was fve moneths. They goe forth like horses prepared vnto battell to shew their strength, they haue Crownes of gold to shew their vsurped power ouer Kings, they haue the faces of men to shew their flattery, haire like women to shew their alluring inticements, the teeth of Lions to shew their deuouring of all. Their brest-plates for defence shew, that they are exempt from the reach of all secular power, their sting in their taile sheweth their false doctrine vnder the best pretext, for the false prophet is the taile, their King is Satan, and his Vice-gerent vpon earth the Pope, destroying all his opposites corporally, and his followers spirituallly. There

There are some differences in resoluing this description, but all speake almost to this effect. Some adde vnto the Papists, the Saracens arising about the same time, and so will haue Brightman. them set forth by the Locusts also. For *ann. 630.* they began vnder *Mahomet* to afflict the Countries of *Arabia, Syria, Mesopotamia, Armenia, Persia, Egypt, Africa and Spaine,* and continued till about the end of the reigne of *Leo Copronimus, ann. 780.* at what time, though their forces were not vtterly broken, for they continued 400. yeeres, yet they were so broken, as that they could not doe such hurt as in times past. *La-canadreco* subdued them in *Asia, Constantine* with his mother *Irene* ouerthrew them, and so did *Nicephorus, and Theophilus, and Michael, &c.* After this in *Italy,* being called from *Babylon* to their helpe, *ann. 830.* they proued most infest enemies, wasting all, neither could they bee suppressed, till that *Otto the second* ouerthrew them, *ann. 980.* with so great a slaughter, as that the place where, was called *The death of the Saracens* till this day. Some preterre this of the Saracens, as Fox. most agreeable to these Locusts, because they are professed enemies to Christianity, and come in great multitudes armed against them, yet where they submit their liues are spared, but by taking their children from them, and rauishing their wiues, and inthralling them to base slauery, they make their liues more tedious to them than death: and as for the time of fve moneths he subscribereth to that allusion noted before vnto the time of the Locusts life. The popish sort expound this Trumpet altogether of things yet to come. For they say, that the Deuill by Gods permission shall stirre vp a great number of Heretikes towards the end of the world, who shall persecute the Catholikes and torment them diuersly: for this *Blasius Viegas* saith, is their common exposition.

Some by the Starre falling from Heaven vndeistand Lucifer. Ruperthus. and therefore it is said which had fallen; he by Gods per- mission bringeth as it were out of hell, an infinite multitude of cruell and barbarous Vandals, who vnder fve Kings which they had, swarmed in all places, namely vnder *Gunderinus, Genesius, Hunericus, Trafimundus, and Gelimer,* most horribly tormenting the world both in the East and West. Now of all

all these expositions, I finde that most of our side preferre the first, touching the Pope and his religions, and many things in the description doeth so well that I would gladly ioyne with them, but that I am resolued vpon such reasons as I haue already set downe, that not corruptions in Religion, but plagues comming vpon the world therefore are here represented. Which being so, and the last judgements hauing beene executed against professed enemies of Christianity at the fourie first soundings; order requireth that some thing now should follow against Heretikes, as they were the next troublers of the Church. If then any great judgement which may be fitted to this description, can be found out in the time of the Arrian heresie, it seemes most reasonable to me that this should be held to be the figure thereof. For it is not likely, that when the Lord is so carefull in setting downe the judgements to come vpon the heathen persecutors and vpon the Antichrist of *Rome*, that the middle time bringing the Church to so great misery, and therefore most remarkably punished certaine hundreds of yeeres together should be passed ouer in silence, as it is if we finde not out something agreeing vnto it vnder this fifth Trumpet. I hold therefore with *Lyra*, *Rupertus*, and some others, that here is a description of the *Goths* and *Vandals*, a base and ignoble people, and in times past without name, leaping about like Locusts to make a prey of other mens possessions, and by their huge swarmes and multitudes prevailing where they came to the bringing of all things to ruine. They were first brought in by *Valens* an Arrian Emperour, about ann. 366. but fighting against him they became his destruction, for they fired the towne into which he fled, so that he miserably perished together with it. And after this, partly in *Affrike*, and partly in *Italy*, *Germany*, and *France*, euen almost all ouer the Christian world, they were most manifest scourges sent for a plague vpon the Heresies which were most rife in those times, and chiefly that of *Arrianus*. And this plague continued breaking out oft times more violently the space of about 184. yeeres from the first to the last, viz. till ann. 550. in which time, when they gaue the victory, no manner of barbarous cruelty was spared, in so much as Writers compare

Ruffin.12.6.13.

Victor. vitiosus.

compare some of them with *Dioclesian* and *Maximianus*, the most bloody persecutors that euer were. Some were sent into banishment, and if through infirmitie any could not keepe pace with the rest, they were fastened to the tails of horses, and dragged against the stones till they were pitteously rent and torne. Some were compelled to carry vndeasonable burthens, and if being opprested with the weight they went slowly, they were whipt with whips full of iron prickes, that put them to exceeding great torment. Then they which before had beene rulers of the world, were made slaues vnto a barbarous people. For *Augustulus* was compelled by them to deuest himselfe of his imperiall robes, and to goe into banishment; the Empire in the West being thence forward ruled by *Odoacer* the King of the *Rugians*, and *Theodoricus* of the *Goths*, and his successors, till that *Eius* being sent by the Emperour of the East, cut them quite off from hauing any dominion more. And yet neither then were they free from the oppression of strangers, for the *Lingobards* brought in by the said *Eius*, obtained the Kingdome of *Italy*, and ruled for the space of aboue two hundred yeeres, till the time of *Charles* the great. All which History, that it may be vnderstood the better, I haue thought good to transcribe hither as I finde it to haue beene by others collected together. I haue already touched *Valens* his bringing in of the *Goths* into the East to his owne ruine about ann. 380. After him reigned *Theodosius* sixteene yeeres, all which time that sausage Nation was able to doe no great hurt. But in the daies of *Arcadius* and *Honorius*, the sonnes of *Theodosius*, they came in great multitudes, especially into the west where *Honorius* reigned. For *Radagisus* King of the *Goths*, came in the eighteenth yeere of his reigne into *Italy*, with 20000. men ann. 409. but this great multitude being dispersed and perishing by famine, he came to a miserable end: but ffe yeeres after, *Alaricus* who succeeded him, besieged and tooke *Rome* and spoiled it and the rest of *Italy*. *Adalpheus* succeeded him, and tooke *Rome* the second time. After him *Gensericus* came with 50000. and tooke *Rome* the third time, ann. 445. After this, *Odoacer* King of the *Rugians* tooke *Rome*, and quite ouerthrew the Empire, reaigning in *Italy* fourteene

fourteene yeeres. Against him came *Theodoricus* King of the *Goths*, sent by *Zeno* Emperour of the East, who ouercomming him, reigned in *Italy* three and thirty yeeres. *Atalaricus* succeeded him and reigned eight yeeres: then *Theodatus* two yeeres, and he being deposed, *Vitiges* was made King, and reigned five yeeres; he being taken prisoner by *Bellisarius*, a Captaine sent by *Justinian* Emperour of the East, *Totilas* succeeded; vnder whom, and *Vitiges* his predecessor, *Italy* and *Rome* indured infinite miseries. *Totilas* tooke *Rome* the fifth time and razed it to the ground, burning all with fire fourteene dayes together, and so the Citizens being left harbourlesse, wandred about the fields of *Campania*, hee reigned ten yeeres; and then *Eius*, another famous Captaine being sent against him, he was ouercome, and an end was put to the Kingdome of the *Goths*. These times being computed together from the eighteenth yeere of *Honorius*, when these Locusts beganne first to swarne in *Italy* vnder *Radagisus*, vnto *Totilas* the last King of the *Goths*, will appeare to be about 150 yeeres. For the eighteenth yeere of *Honorius*, when *Radagisus* came, was the fourth of *Theodosius* of the East, who reigned 38. yeeres after; *Martianus* 7. *Leo* 17. *Zeno* 17. vnder whose regne *Odoacer* beganne and reigned 14. yeeres, *Theodoricus* 33. *Atalaricus* 8. *Theodatus* more than 2. *Vitiges* 5. an inter regnum after that *Bellisarius* had ouerthrowne *Vitiges* 2. *Totilas* 10. From *Radagisus* then to the end of *Zenoes* regne are 80. yeeres, when the Roman Empire was put downe in *Augustulus*, which time I reckon by the easterne Emperours, because that after *Honorius*, who reigned 29. yeeres, *Valentinian* the third onely reigned 30. yeeres, but after him there were many which stood so short a time, and were so vnhappy in their reignes, as that their times are not counted, as namely *Auitus*, *Ricimer*, *Maiorinus*, *Severus*, *Anthemius*, *Olibrius*, *Glycerius*, *Nepos*, *Orestes*, *Augustulus*. From *Odoacer* to the end of *Totilas*, are 74. yeeres, which being put vnto the former 80. amount to 154. Now it is to benoted, that the Kingdome of these strangers was some yeeres before the end of *Zenoes* Empire before spoken of, and the time of *Theodatus* might be two or three yeeres more than are reckoned; wherefore

fore we may deduct out of this some five or six yeeres, because this change was vnder *Zeno*, and so the time will be 148. vnto which if we adde againe the foresaid two or three, the whole will be about 150. from *ann. 409.* to *ann. 559*. This ground being thus laid, all things will most excellently agree to these troubles. For first the Deuill, who is a murtherer from the beginning, intimes past a *Lucifer*, but fallen, is by God appointed for a punishment of heresie to bring in an infinite multitude of strangers, and this is his opening of the bottomlesse pit, because the purpose of spoiling, wasting, and destroying is from hell. These are compared to Locusts, darkning the aire through their multitude, as in *Egypt*, both because they had no certaine place of habitation, but preyed vpon others, and because they were not of any great power to hurt, but by reason of their great multitudes. They hurt like Scorpions, because when *Valens* first brought them in, they came as helpers, but after a while they proved most mischievous to Christendome; as the Scorpion looketh pleasantly, and putteth to no paine at the first, till after three daies, when the tormentes of his stinging are most grievous and kill, for which cause also their sting is said to be in their taile. Yet there is a difference from the Scorpions sting, in that these only torment and kill not, and torment such onely as want the marke of God in their forehead. For though many in these warres were slaine, yet the Empire was but wounded as it were, and not for ever destroyed, seeing after a certaine time it reuived againe. And it is the state in generall whereof it is spoken, when he saith, That they should not kill, but torment them. As for the exception of the sealed ones, whereas it may seeme that they were hurt most, for so much as the Orthodox were most peresecuted by the *Goths*, being partly after a time drawne to be *Arrians*. This exception I take it, is made to note that such as were not sealed, but turned away after Heresie, were the cause of this mischiefe, neither could the Elect receiue any dammage hereby, seeing all outward calamities suffered for Gods sake are turned to an inward aduantage vnto them. The time of five moneths being resolued into daies, is just the foresaid terme of 150. yeeres, a yeere being vnderstood

stood by a day, as is frequent in prophesies. It may also bee applied vnto the fife times of *Romes* vanquishment in the compasse of these yeeres. The state being thus often ouerturned, and they who were wont to bee Lords of all into seruitude reduced, their houses fired, their wiuves rauished, their riches comming into the possession of others, and themselues exposed to extreme pouerty and want, harbourlesse and comfortlesse, no manuell though they desired rather to die, expecting no end of these miseries. To shew the warlike manner of their comming, they are farther likened to horses prepared vnto the battell; to shew the soueraignty to which they attained, Crownes like gold are ascribed vnto them, to shew that they were no true Locusts, but onely of their quality and condition, they are said to haue the faces of men, and the haire of women to shew their barbarousnesse, and the teeth of Lions for their devouring and cruell tearing in peeces, none being able to withstand them in their time. Their iron bretf-
plates shew their might, their wings their swift and sudden comming, their noise their hideousnesse in their comming. Their terme of fife months is againe repeated, to make the Allegory taken from true Locusts to hold the better, seeing this is the whole terme of their life, as hath beeene already shewed, and therefore it is set forth by months, and not by daies. The Angell of the bottomelesse pit, a murtherer and destroyer, is said to be their King, to note out by whose instigation they came forth, and vnder whose banner they fought, although God vsed them herein as instruments to execute his iust judgements. And thus I haue by Gods grace fittid a most kindly exposition to this most hard and mysticall passage. Whence we may see, that besides ordinary, God hath vnx-
pected waies to plague wickednesse withall, and to abate the pride of those that are most potent and thinke themselues most secure. And whosoeuer are the instruments to execute Gods will in this kinde, can doe nothing no longer time than he permitteth them. And howsoever the godly being mixt with others partake in outward miseries, yet nothing shall be able to hurt them, God haing a speciall care at these times ouer them, so that they haue wherein to rejoyce when all things

things are confounded; for no hurt, which is an hurt indeed, can come to them, seeing these outward things are but shadoues, and as the superfluous haires of the head, in losynge whereof there is no detriment, as *Chrysostome* and *Augustine* speake.

Quest. And the sixt Angell blew his Trumpet, and I heard a *Vers. 13.* voice from the foure corners of the altar, &c. Loose the foure Angels bound in the great riner Euphrates. And these foure Angels were loosed, being prepared for an houre, for a day, for a month, and for a yeere. Who are these foure Angels? What voice commandeth their loosing, and what is meant by the time of an houre, day, &c. for which it is said they are prepared?

Answ. Some by these foure Angels vnderstand two Popes, *Lyra.* and two Emperours; *Symmachus*, and *Laurentius* an Antipope, *Pet. Aureolus.* and *Anastasius* Emperour in the East, an Eutichian Heretike, *D. Ant.* and *Theodosius* King of Italy, an Arrian, about *ann. 502.* For these two in contending for the Popedom, this Emperour and King in standing for their heresies destroyed a great number of people, which they were ready to doe before, but now being loosed put it in execution; and they are said to be bound in *Euphrates*, because it was the bounds of the Roman Empire. Some, which desire to draw men a farre off, that they *Beda.* may not looke at the Pope and Papacy, expound this of all *Richard. de* the Deuils in hell which are now bound, but shall be let loose *Sancto vidente.* in the time of Antichrist to make such hauocke in the Church, *Haimo.* destroying and killing of Catholikes, so as the like was never *Rupertus.* done before, and this, *Virgas* the Iesuite saith, is the common *Arebas, &c.* opinion. But neither of these expositions can stand; not the first, because it is much forced to expound the Angels bound in *Euphrates* of such as liued a farre off, and farre distant one from another; nor the second, because it is a judgement upon the world for sinne, not a triall of the Church by further persecution. And it may bee plainly found out to haue beeene already fulfilled, and therefore in vaine applied to future times.

There is then a third exposition embraced by all ours, by which the *Saracens* and *Turkes* are vnderstood here, to haue beeenoosed at this sounding, to become a scourge to Popery,

the last and greatest trouble of the Church of God. This sixt Angell sounded vnto iudgements vpon the idolatrous Papists the great corrupters of religion, set forth before by the pale horse, after that the *Goths* were put down, who were sent for a plague of *Arianisme*. Now although the *Longobards* were the next judgement in *Italy*, yet because there will be a fitter place to figure them out in another vision, *Chap. 13.* the Spirit of God proceedeth here to the *Saracens*, the greater and more vniuersall judgement. The voyce which was heard speaking to the sixt Angell from amongst the fourre hornes of the Altar, is by the consent of all, the voyce of the Lord Iesus, who had suffered, and was sacrificed for our sins: he vitereth his voice, not from the midst of the throne, where he stood, but from the midst of the Altar, vnder which it is said before, the soules lay crying for reuenge; to shew, that their cries were heard and preuailed to the producing of the grieuous euils following. They were answered before by signes, for the Angell tooke coales from the Altar and threw them downe to the earth, whence insued thunders, lightnings, and earthquakes: but now by a liuely voyce commanding to loose the fourre Angels bound at *Euphrates*, who stood alwayes ready at an houre, day, moneth or yeere, that they might goe forth to kill, and destroy, and come vpon these grooke corrupters of religion with innumerable and inuincible armes of *Saracens* and *Turkes*. Some vnderstand by these fourre Angels, fourre chiefe rulers of the *Turkes* stirred vp by the euill Angels, which are deuils, *ann. 1300*. For after a great ouerthrow receiued by the *Scythians*, recollecting their forces againe, they diuided that part of *Asia* which they held amongst fourre Peeres, *Carmanus*, *Sarchanes*, *Calames*, and *Ottoman*; there was also for a time a fift *Amurium*, but the gouernment was soone reduced to fourre againe. They are said to be loosed, when they began to preuaile on this side *Euphrates*, which was not till about this time. For howsouer they did much damnifie the *Romanes* before, yet they were made stille to retire by the *Catalaunes* vnder the reigne of *Andronicus*, who put them to flight and kept them in great awe, but not pursuing their victory, but returning home they brake out, and in a short space posseſſed

Brightman.

Gregor. lib. 7. 1.

Gregor. lib. 7. 3.

sed themſelues of the holy land, held till then by the Christians, and in other places also did greatly inlarge their dominions, whereunto they were more inabled by growing to a monarchie vnder *Ottoman*, after that they had beene a while diuided vnder fourre. The time of an houre, day, month, and yeere, according to this, is applied to the continuance of the *Turkish* greatness, which counting a day for a yeere, is 396. yeeres, and so shall haue end *ann. 1696*. for so much as it began 1300. And vnto this of Brightmans agreeeth Fox, as touching the *Fox* time when this taketh place, though not in the particular ex- position of these fourre Angels, & of the houre, day, &c. Others *Bullinger*. vnderstand the *Turks*, with all that ioined with them from the *Iliricus*. first beginning of their preuailing, about *ann. 620*. in the *Pareus*. dayes of *Mahomet*: for there were fourre sortes of people, who ioyned together, *Saracens*, *Turkes*, *Arabians*, and *Tartarians*. These are said to be bound in *Euphrates*, which is a great riuer descending from the mountaines of *Armenia* thorow the midst of *Caldea* and *Babylon*, because this riuer was anciently the bound of these barbarous people, past which they came not to infest the *Roman Empire*, till the time of *Heraclius*, who called forth the *Saracens* to helpe him in his war against the *Persians*, but dismissing them without their pay, they being hereby incensed, vnder their Captaine *Homar* ioyned vnto them the *Arabians*, &c. and inuading the *Roman Empire*, in a short time subdued all *Arabia*, *Palestina*, *Egypt*, *Affrica*, *Cyprus*, and *Asia* the leſſer, euen to *Bizantium*, and afterwards *Spaine*, which they held till *ann. 1488*. in the time of *Ferdinand* king of *Castile*, grandfather to *Charles the fift*. These fourre peoples came together at the last vnder one *Sultan Ottoman*. They are set forth by the name of Angels, because they were sent of God to punish the wickednesse of Christian people. They were ready for an houre, a day, &c. to note their ſudden comming and growing to ſuch a greatnessse, and their armes are all figured out afterwards by horſmen.

Some vnderstand here the fourre Angels of *Chap. 7.* which held the winds, because their loosing hath not hitherto beene *Grasserus*. ſet forth, and by the horses appearing, vnderſtand the *Gothes* ſacking *Rome* fourre times, and by putting downe the ſecular

Empire made way to a spirituall, by the horsmen the *Remane* hierarchy. But this is nothing agreeable to our purpose, neither can I stand to examine the reason of bringing them in here which haue beeene so aptly fitted to another place. I hold it most cleare and evident, that this passage doth properly belong vnto the *Saracens* and *Turkes* with their associates, being four in number; so populous, and hauing vpon such a sudden ouer-runne so great a part of the world. For vnder *Homan* succellour to *Mahomet*, a great part of *Syria* and *Egypt* were subdued by them, hauing before taken *Damascus*, *Gaza*, and *Jerusalem*. *Ormida* the King of the *Persians* at that time callled to his aid against them the *Turkes*, who soone after killing him, ioyned with the *Saracens* as one people, and wanne *Cilicia*, *Cappadocia*, *Mesopotamia*, *Cyprus*, &c. Vnder *Homan* their next king, they wanne *Africa* and *Babylon*, and so to the number of one and twenty more, successiuelly they were alwayes inlarging their bounds till *ann. 832.* their chiefe Gouvernor being called *Calypba*, which signifieth a general Lord, and the gouernours of Prouinces, *Sultans*. After this, the *Sultans* growing ambitious, fought one against another, and against the *Calypba*; which opportunity the *Turkes* taking, committed many rapines, and enriching themselves, at the last challenged to themselves the Empire of *Asia*, creating one *Zadoc* their Emperour *ann. 1051.* after whom diuers reigned, more and more inlarging their bounds, till *ann. 1240.* the *Tartarians* subdued them but in the dayes of *Ottoman*, *ann. 1300.* they recovered againe their former Empire, and further subdued *Constantinople*, and haue exceedingly shaken the state of Christendome in these neerer parts, as all men know. And the time of their first beginning agreeth best to our purpose, being not much aboue one hundred yeres after that the plague by the *Gothes* was ouer, so that I cannot assent vnto them that will haue the yeere 1300. designed here, when the *Turkes* recovered againe their greatness, and grew more potent than euer before, seeing there is no iust reason, if we proceed as we haue begun, to exclude, but rather to include the *Saracens* with the *Turkes*, seeing together they haue beeene many yeeres, and are one common plague sent of God, and are vnted in one and the same religion.

Now

Ann. 631.

Ann. 634.

Ann. 646.

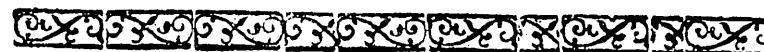
Now to fit every passage in the Text vnto them, *vers. 14.* when it was the Lords will that they should come and plague the world on this side *Euphrates*, hee declareth it by bidding the four Angels bound in *Euphrates* to be loosed, because as there are good Angels to excite vnto good actions, so there bee euill ones to intigate vnto euill, to rapine, murther, and bloud-shed. The Deuill had no power before in these barbarous people, because not appointed by God, but prohibited from inuading the Christian territories; but now he hath licence, and four are said to bee loosed, because they instigated four peoples. And there needed no more but to loose them, for they were most ready at an hour, &c. whether the Lord would haue them goe forth at an hours warning, or a dayes, or a moneths, or a yeeres, so that whensoeuer he should say, goe this hour, or this weeke, &c. they were most expedite. As for Master Brightnsans calculating of the time that the *Turkish* monarchy should continue, it seemeth to be forced, both because it is here onely shewed vpon what warning they were ready, and not how long they should tyrannize, and because the accounting of a day for a yeere holdeth not so currently in this place, in respect of the hour also mentioned. They kill the third part of men, such great slaughters did the *Turkes* make where they came, that of three parts, not aboue two escaped. *Vers. 16.* The number of their armies of horse two millions of millions. Neuer was there seene such an army of horsmen together, neither is it possible, but by an hyperbole an infinite number is put for a wonderfull great number. And truly the armies of these people haue exceeded in number: *Baiazer* was once in the field with 500000. and *Tamerlan* the *Tartarian* with 1300000. *Vers. 17.* Their brest-plates of fire and *Iacynth*, and brimstone, the heads of the horses, as of *Lions*. This sheweth, how they should waste the world of people by all meanes, euen as a deuouring fire and brimstone, which (I take it) is added in alluding to hell, which burneth with fire and brimstone. For as the rage of that cannot be withstood, no more could these bee withstood in their time, and as that fire is the most hideous of all fires, so these haue beeene the most terrible of all people. Their *Iacynth* colour is red, or yellow, or blew, as the

the Lillie signified hereby. Their lions heads shew their fiercenesse, Fire, brimstone, and smeake went out of their mouths. They did eu'en breath out cruelty, threatening destruction to such as withstood them; if the great Turke doth but speake the word, the greatest of his subiects dareth not but submit, eu'en vnto the death, yea to the execution of himself. No Sanneherib hath ever spoken more proudly and minaciously, than hee hath beene wont to doe. *Their powers are in their mouths, and in their tailes:* The Locusts power was in their tailes onely, for they spake not against Christianity in generall, but were ready (though in a corrupt manner) to entertaine it: but these as professed enemies defie Christianity, and make war against it, and by cruelty and deceiuablelenesse seek to draw as many to Mahumetisme as they can; and thus they destroy both soules and bodies. And because they are said to haue lions heads, as the Locusts Lions teeth, and it is the property of a lion to kill with his taile; they kil also with the taile, as they did being first called vpon for aid, but turning to be destruction to such as called them; as the serpent proueth to him that receiueth it.

Vers. 20. The rest neither repented that they should not worship Devils, nor images of gold, &c. Vers. 21. Neither repented they of their murthers, &c. In these words is set forth the obstinacy of the Papists, and it is made yet more evident, that the Turkes were sent for a plague of their superstitions and corruptions. And the euent answereth the prediction, for they are as great worshippers of images, as great murtherers & fornicators as euer they were. Neither can this be applied to any but them, seeing they onely of late dayes haue beene notorious for their idolatries, and malfacles, and whoredomes also, which haue beene obserued by all the world.

And whereas Devils are mentioned, the worshipping of whom, it seemeth, cannot be charged vpon them, let their delusions by apparitions, and voyces vttered at the Sepulchres of Saints, and by images be considered, and I doubt not but the indifferent arbitre will acknowledge that these things come from Devils, who are worshipped vpon an imagination that they are the Saints. Againe, an idoll is nothing, saith the Apostle, but what is sacrificed to idols, is to Devils. Wherfore let

let not vs that haue repented, and so are spared from the Turkes inuasion, make a relapse againe, but praise God for this mercy, and pity their obstinacy and blindnesse, which know not the time of their visitation.



CHAP. X.



And I saw another strong Angell comming down from heauen, compassed with a cloud, and a rainbow vpon his head, &c. Who is this Angell? What little booke open is it that he holdeth in his hand? Why doth he stand so strangely one foot vpon the sea and another vpon the land? What meaneth his loud cry, and the seuen thunders vttering their voices thereupon, which must not be written? And why doth hee sweare so seriously, that time shall be no more but during the sounding of the seuenth Angell? And what is meant in that John is bidden to eat that little booke, &c. for all these things doe so hang together, that they must needs be expounded together?

Answe. It is to be vnderstood, that all these things come vnder the sixt trumpet, and therefore are to bee referred to the same times, though perhaps beginning somewhat after the iudgements before declared. Hitherto hath beene nothing but matter of terror by fierce enemies in infinite multitudes, destroying a world of people for idolatry, murthers, fornications, &c. Now because the Lord had some people in these most corrupt times, which read and cleaved vnto the Scriptures, and impugned hereby those grosse corruptions, though with danger of their liues, and prospered in respect of their cause in so doing: it seemed good vnto the Spirit of God by some figure to shew this also, and the figure is an open booke in the hand of a strong Angell, eaten vp by John, which was sweet in his mouth, but bitter in his belly. And againe, in the next

next Chapter a reed giuen vnto him to measure the temple, the outward Court being left vntmeasured, as being trampled vnder foot by the Gentiles two and forty moneths; in all which time, the two witnesses of God prophesie in sacke-cloth, &c.

This being thus generally premised, I come now to the particular *Quaeres*. This strong Angell, by the consent of most Expositors, is the Lord Iesus, who hath a rainebow about his head, to shew the security brought vnto men by him; is cloathed with a cloud, that is, the nature of man; his face shineth as the Sunne, because he is the light of the world; his feet like pillars of fire, to shew that his ministers propagating the Gospel, kindle a fire of seruent loue where they come; one foot being set vpon the earth and the other vpon the sea, set forth his dominion ouer sea and land. *Lyra* understandeth the Emperor *Iustinus*, and his Nephew *Iustinianus* about the yeere 518. who held a little booke open when he wrote his Epistles against the *Arrians*, in fauour of the Orthodox.

Lastly, some vnderstand an Angell properly, either *Gabriel*, or some other, perhaps the same that was before so desirous to haue the booke opened, *Chap. 5.* but all the seales now being opened, and men not being moued to repentance, it is precisely noted in the Chapter before going, he commeth againe roaring as a Lion, so loud, as that thunders Echo-like are heard, and protesteth that time shall be no more, &c. that men might hereby at the least be awakened & made to repent. And vnto this doe I subscribe, because I see no necessity of vnderstanding Christ by an Angell here, but rather as the word soundeth: for it is expressed in none other termes but αλλος αγγελος, another Angell, that is, another such, as the Angels blowing the trumpets. When Christ is set forth by this name, it is alwayes with some addition, as the Angell of the Couenant, &c. Moreover, what need was there that Christ should now leaue his royall throne in heauen to come downe to the earth, when hee had many ministers fit for this seruice; and indeed, this cannot well be applied vnto Christ, seeing it is expressly said, *The heauens must containe him till the time of restoring all things*. Whereas the apparatiu of a cloud, rainebow,

Chyrenes.
Bullinger.
Aretius.
August. &c.
Brightman.
Forbs, &c.

Lyra.

Aretius.
Andreas.
Abbas. Iacob.
Fox.

Aet. 3.

bow, &c. may seeme not to agree to an Angell indeed: let it bee considered, that the Angels in heauen doe partake with Christ in his glory, as the Saints doe; and then it will not seeme absurd that an Angell should bee set forth thus descending, all making for the honour of God and of Christ, to whom they are ministers, being glad with so great glory. The *Pareus.* little booke opened, some will haue to be the same which before was said to be sealed. Some the holy Scriptures, the *Aretius.* opening and right vnderstanding whereof, after that they had bee long kept shut in the time of Popery, is here figured out. And this seemeth to mee to agree best, for the other booke must needs be very great, out of which so many horses issued, and other things appeared, this of the Scriptures is but a little booke in compariton. Moreouer, the contents of the other booke were before declared, and therefore superfluous it was to propound it againe. One foot set vpon the sea and the *Pareus.* other vpon the land, some vnderstand to haue beeene done, to *Bullinger.* shew Christs dominion ouer sea and land, even in the time of *Forbs.* persecutions, when he might seeme to haue beeene cast out of his possession. Others allegorically, by his feet vnderstand the *Brightman.* instruments of rearing vp the Gospell againe, and so apply his *Tho. Aquin.* right foot vnto the most famous, and the left to others of lesse *Beda.* note, these were set vpon sea and land, when all sorts of people were admonished by them. But there needeth no such curiositie here, for what doth he come to foretell of, but the approach of the end of the world? Which for so much as it consisteth of sea and land, how could hee addresse himselfe more fitly to tell of the destruction of it, than by this gesture of setting his feet vpon sea and land, and lifting vp his hand to heauen.

Touching his loud cry, and the seuen thunders hereupon uttering their voyces, which *John* must not write; these things serue further to declare the terrorre of this messenger sent from heauen: for when the Lion roareth, the beasts of the Forrest tremble, so when this Angell is set forth roaring so loud that a thundering noise reboundeth againe from the sound of his voyce, the Lord would haue men to tremble at it, and repent, and turne to the Lord from their sinnes, wherein they are noted

Brightman.

Pareus.

Pareus.

Rapier.

noted hitherto to haue persisted. The things vittered by the thunders the Lord will not haue written, because in all likelihood they were copiously set forth in other parts of holy Scripture, nothing being more frequent than to admonish to repent, and to threaten the impenitent. And the thunders are said to be seuen, which is a number of perfection, to shew that many terrors should come vpon the world, if haply they would be rouzed vp hereby. Others by these thunders vnderstand the ministers of these times, who like sons of thunder cry aloud to moue men to repentance, and the number of seuen is vled, to shew that they are guided by the Spirit, with his seuen-fold gifts, neither doe they viter any thing but from Christ's mouth, whose echoes they are. What they viter must not be written, because there are some mysteries which should not be knowne now, but are reserved for after times. Pareus, as he referreth all things here in common to all the six trumpets before going, as matter of consolation to the godly, so hee vnderstandeth the ministers in the time of persecution, who did not forbear to vter their thundring voyces against Tyrants, though vnto deafe eares; which is noted, in that John is forbidden to write: for when any thing is spoken or writte, but not regarded, it is as if it were not written. And this is spoken, that Gods ministers might not be discouraged, but account of their ministry as most precious, & therefore sealed vp, though vnpromisefull to saluation to the wicked world. Let the reader follow which of these he wil, but the first seemeth to me most naturall and leise strained. Pareus mentioneth other words here vsed in some copies, as *et r̄v̄ta x̄d̄v̄*, in Andreas, and *Bibliaregia*, pro *v̄r̄ta x̄d̄v̄*, but all commeth to one; *After these things write againe, and write not these things.* Touching the oath here taken, it is to assure vs, that it will not bee long before Christ's comming to judgement, but vnder the sound of the seventh Angell, that none might deferre the time of their repentance. And yet, for so much as the time of this Angels sounding is vncertaine, though we may know when it beginneth, the just time of the Lords comming to judgement cannot hence bee gathered. Wherefore that straine of some (which make the seuen seals and trumpets to parallel one another,

another, and to containe euery one an equall portion of time, viz. either two hundred and fifty yeere more or lesse, and from this ground determine of this time of iudgement) is to be declined as erroneous, seeing these times haue appeared to bee vnequal, some one being as long as two or three others. And he calleth the Lords comming to judgment, & the consummation of this world, the mysterie of God by the Prophets foretold, because it is hidden from most men, and yet apprehended by faith onely, but the Prophets did not cease from time to time to speake of it. Thus all Expositors agree but onely Brightman, who expounde *h̄ x̄d̄v̄*, *delay*; and the mystery Brightman. of God of the calling home of the Iewes, and of their flourishing estate, after this their calling foretold by the Prophets. So that he will haue this booke to extend no further, but to the accomplishment of this mystery. But for so much as plaine mention is made of the rising of the dead vnder the seuenth trumpet to come to iudgement, *Chap. 11. ver. 18.* it is evident, that the mystery to be finished here mentioned, is the consummation of the world, and not the vocation of the Iewes. Touching the eating of this little booke, John is herein made a figure of those instruments, whom God meant to vse to set open the Scriptures, after that they had beene so long shut vp. *Ezech 3.* For by earnest studying they did eu'en deuoure this booke, taking great pleasure in this study, but afterwards it was an occasion of much suffering, set forth by the sweetnesse in the mouth and bitternesse in the belly. Thus most Writers agree, but some vnderstand this of the person of John, who was to returne from banishment, and to preach the Cospel againe. But the extent of his preaching here mentioned is so great, as that it cannot agree to his person, who preached onely in *Ephesus* a few yeres after this. Againe it is vnder the sixt trumpet, long before which John was departed. Some thinke that John Andreas shall liue againe in the dayes of Antichrist, and come and prophesie with *Enoch* and *Elias*. But this is a fond phantasie, the truth hath already beene shewed, whereupon wee may build, because confirmed by experience. The word of God being shut vp in the time of Popery, hath long agoe beene set open againe by the hand of a strong Angell, and it hath beene prophesied

Rupertus.

Thom. Aquin.

pheſied againe to many Kings, Peoples and Nations: and al- though it be opposed to this day, and Popery oft getteth the vpper hand in ſundry places, yet herein the truth ſuffereth but as in the time of the Primitiue Church, it was aboue three hundred yeeres before that it was generally receiued then: ſo that the time of judgement, when an end ſhall be put to all things, cannot be farre off, and this ſhould moue every one of vs to turne ſpeedily to the Lord by true repenteſce, and to beare patiently any aduertiſty for the Lords ſake, nothing doubting, but as the holding forth of this open booke hath beene already accomplished, and the preaching againe after ſo long a time of ſilence, ſo whatſoever is here further auerred by the ſame Angell of the conſummatiōn of this world ſhall alſo vndoubtedly follow, and yet a little while he that ſhall come will come and will not tarry.



CHAP. XI.

Verſ. x.

Quæſt. x.



ND there was giuen me a reed like a rod, and the Angell ſtood and ſaid, Arife and measure the Temple of God, & the Altar, and thofe that worſhip in it. And the outer Court of the Temple cast out, &c. What is figured out by this measuring, & the lea- uing out of the outer Court to be troden vnder foot by the Gentiles 42. months?

Who are the 2. wiſneſſes that prophētie in ſackcloſth, & what time is deſigned by their 1260. dayes? What are the miraclēs done by them, and the beaſt that killeth them? What time is meant by three dayes and a halfe, wherein their dead bodies ſhould lie vnburiēd? And what is their riſing againe, and being caſted vp into heauen? And laſtly, what is the great earth-quake ſhaking the great city, ſo that the tenth part falleth, and euē thouſand men are ſlaine, and what city is this ca- led

led ſpiritually Sodome and Egypt, where the Lord was ſlaine?

Anſw. These things are very obſcure, and therefore Inter- preters are much diuided about them. *Lyra* is the moſt ab- *Lyra*. ſurd, referring this to the teat of the dedicaſion of the Temple, ordained by Pope *Felix* about *ann. 525.* as if he had beene figured out. Here *Pareus* telleth of ſome, that vnderſtand this literally of *Ierusalem* and the Temple there, the reedifying of which is here figured out: but this cannot ſtand, because not onely the Court, but Temple, and Altar, and all are troden vnder foot of the Gentiles, neither ſhall this Temple or Altar euer be reedified againe.

The Papiſts generally grounding vpon the opinion of the *ancients*, referre all to Antichriſts time, who they thiſke is yet *Iuſtin. Martyr.* to come, and ſhall reigne three yeeres and an halfe, but *Enoch Cyprian.* & *Elias* ſhall reiſt him, doing many miraclēs, &c. The conſent *Ierom. Bafſ.* of antiquity, I confeſſe, may much moue, and is indeed to be *Chrſtſt. &c.* regarded in matter of faith, when with one conſent they giue the ſenſe of any place of Scripture, which requireth not expe- rienece for the better vnderſtanding therof. But the things here ſet forth being of that nature, that they cannot be ſo well vnderſtood, till that in proceſſe of time the euent giueth ſome

light to the prophētie, it is no derogation from the ancients herein to goe from them, eſpecially when by euident reaſon it appeareth, that they haue erred in their iudgement. And *Bel- larmine* himſelfe conſenteth, that the Fathers haue erred *Lib. 3. de P. R.* *cap. 5.* much about the Antichriſt, because they ſaw not the histories of future times. Neither yet are the ancient Fathers for the *Ierom. in Ma- comming of Enoch and Elias in perſon*, for *Ierome* calleth *iac. ad Miner- um, & Alexan- drum. cap. 4.* them *Iudaizers*, who thiſke that *Enoch* and *Elias* ſhall come againe in perſon: for he ſaith, The Iewes and Iudaizing her-

etikes thiſke, that *Elias* ſhall come againe and reſtore all things; but to this Christ anſwereth, when being demanded about the comming of *Elias*, he ſaith, *Elias* indeed ſhall come, and if ye beleeue it, he is already come, by *Elias* meaning *Iohn Baptiſt*.

Moreouer, that this is an errore is plaine; 1. Because it is *Reaf. 1.* imposſible, that any man ſhould effect ſo many things in ſo

A a

Short

The Antichrist short a time, as they say, Antichrist shall doe, that is, bee received of all the Iewes for the *Messiah*, build the Temple in three dayes, ouerthrow the *Turke*, the *Persian*, the grand *Cham*, and *Prefter John*, kill the three kings of *Egypt*, *Libia*, and *Ethiopia*, build vp *Rome* burnt with fire, and sit there as a Monarch persecuting the Christian religion in all parts of the world.

Reas. 2. 2. Because at the end of this time they say Antichrist shall bee destroyed, and from his death to the end of the world shall bee but fife and forty dayes, and so the very day of judgement shall bee knowne, contrary to the consent of all Scripture.

Reas. 3. 3. Because the things in this booke set forth are said to bee such, as must shortly be done: now for so much as a great part of the booke is spent against Antichrist, it cannot be, that his time should be put off so long, or be so short when it commeth, seeing it occupieth the greatest part of this prophesie comprehending the whole time of the Gospell. Yea, the Apostle *Paul* saith plainly, that the mysterie of iniquity did then worke.

Ballinger.
Fox.
Pareus.
Brightman, &c. Lastly, Antichristianisme is a mysterie that is so covertly carried, that Antichrist can hardly be discerned when hee is come, so that many shall be deceiued which were not so, if he were a professed enemy and had *Enoch* and *Elias* to fight against him. Our Diuines generally hold, that there is set forth a reedifying of the spirituall Temple of God, being ruined and almost razed to the ground by the fury and malice of the enemies thereof, as in the like figure, *Ezech. 40. &c.* is set forth the reedifying of the materiall Temple being destroyed by the *Babylonians* after their returne from captiuitie. Euen as when one is set to measure ground for any building to bee set vpon it, it doth argue an intention to build there. Now as the Temple of old did consist of an house called the Temple and an Altar, and such as came to worship there, so the spirituall Temple is described by way of allusion to it, by these parts.

2. But touching the outercourt there is difference in the reading. *Pareus* following *Luther*, and the copies of *Roberts*

Stephanus, readeth it the inner Court, but *Arerbas* the outer, and so *Arrias Montanus*, *Occumen*, *August*, *Beda*, *Theo. Aquin*, *Abbas Joachim*, *Rupertus*, *Haimo*, *Beza*, &c. But the difference in these is nothing, the Court whether inner or outer is left vnmeasured to figure out the power which the Gentiles should haue there euen in the time of the repairing of the decayes of Gods Church, by oppugning errour, and teaching the truth. But what is meant by the Court is hard to determine. Some understand the Papish Clergy, which together *Pareus* with the Pope haue apostatized from the truth, these are not *Ballinger* to be measured but left out, as aliens from the grace of God; and foly are they set forth by the inner Court, which was the Court of the Priests. Some understand all the Papists, which *Brightman*, by this figure are set forth to be more than the professeours of *Fors*, the truth, as the Court was greater than the Temple, and the *Grasserus* city yet farre greater than it: so the Lord would hereby shew, that in the time of light for a long time the Pope should haue the most followers still. By treading vnder foot is meant their subiection to the Papacy, and the maintainers of Popery are called Gentiles, because in their idolatries and ceremonies most like vnto them.

One hath a singular opinion by himselfe touching this *Fox*. Court and these Gentiles, for hee vnderstandeth the *Turkes*, and the nations subiect vnto them, these are left out, because when the Church should be reedified in these latter dayes, this reedifying should not extend vnto them, but they should be vnder the heathen *Turkes*. For mine owne part, I am much affected with this last, but so as that I thinke the Papists are not to be excluded, who keepe a great part of the Christian world vnder their superstitions also, as the *Turke* doth vnder his; wherefore I resolute that both are here meant, the *Turkes* are Gentiles, because out of the *Israel* of God; the Papists are Gentiles, because idolatrous and superstitious like the Gentiles. They together then tread vnder foot the court of Gods house, by holding vnder the greatest part of the world, which formerly hath beene Christian, euen still in these dayes of light, the one in the East, the other in the West.

3. Touching the time of two and forty moneths some vnderstand

Bullen ger.
Parens, &c.
Centur. Mag.
deburg.
Innus.

Brightman.

Fox.

understand a short time, but indefinite. 1. Some vnderstand the time when the outer Court should thus be troden vnder foot, by the Pope, and so they count from the beheading of *John Baptist*, resoluing these moneths into dayes, 1260. and reckoning them for yeeres vnto *Boniface* the eight, *ann. 1294.* out of which foure and thirty being deducted, being the age of Christ, not long before whom *John* suffered, there will remaine 1260. 2. One reckoning these moneths by dayes, and taking the dayes for yeeres, not according to the *Julian* account, whereby two and forty moneths make 1278. dayes, but according to the *Egyptian*, falling short in this summe eighteen dayes of the *Julian*, will haue the time accounted so much short of 1260. as it exceedeth by the *Julian* account, and so vnderstandeth here 1242. *Julian* yeeres, which time hee beginneth in the dayes of *Constantine*, *ann. 304.* and extendeth it to the Councell of Trent, *ann. 1546.* All this time the outer Court was troden vnder foot through the heresies that preuailed, and the two witnessess the old and new Testament prophesied in sackcloth, but then they were killed by the authorizing of one corrupt translation onely, and falsifying their Expositors, who had anciently giuen life vnto them by their sound expositions. 3. Another vnderstandeth the time of the *Turkes* tyrannizing, from *Ottoman* to the last that shall be, which he reckoneth by Sabbaths of yeeres, making every month such a Sabbath, as *Daniel* doth a weeke, and so the whole summe of yeeres 194. But experience sheweth this to be but a conjecture, because the *Turkish* tyranny continueth still, it being now farre past the time thus calculated. For *Ottoman* was *ann. 1300.* vnto which adde 294. and it will amount but to 1594. As for that of *Brightman*, it were to bee wished that it were so, for according to his account, we should soone bee deliuered both from *Turke* and *Pope*, who I feare haue a longer time to continue than he imagined. But here is both a difference of eighteen yeeres, and the two and forty moneths of the Popish Gentiles doe not thus agree, much part of this time the Church being put to it, and the Scriptures wronged by the *Arrians* and other Heretikes, and not by this Anti-christian sect, who are not obserued to haue gotten such an head,

head till about *Ann. 600.* Of the second opinion there is lesse probability, seeing it is not set downe when this treading vnder foot should be, but how long it should endure. And as for the first exposition, it were strange that no certaine time should be meant here, being measured out thus by so many moneths and dayes, when as both in *Daniel* and *Jeremie*, and other Prophets, it hath alwaies beeene found that a certaine number named, hath noted out a certaine time.

There is another ex-
position therefore onely remaining, whereby so many yeeres
are meant as there are daies in 42. moneths, that is, as the
Spirit of God immediatly directeth vs, 1260. according to
the Egyptian account, reckoning thirty daies to a moneth,
for by this account it is most probable also that the Lord would
haue vs goe, because Egypt is afterwards here mentioned.
The time then of the Turkes tyranny must be 1260. yeeres,
and as Turke and Pope haue the same beginning and conti-
nuance, for History sheweth that they beganne together, and
as 42. moneths setting forth thus long a time, are here jointly
ascribed to the Gentiles treading the Lords holy City vnder
foot, so *Chap. 13. 42.* are particularly ascribed vnto the Pope.

Now the time of both their beginnings is notoriously known
to be *ann. 606.* then *Mahomet* broched his Alchoran, and
Boniface the third obtained of *Phocas* to be vniuersall Bishop.
If then we reckon from hence, by adding to 1260. the end of
their time will fall out, *ann. 1866.* The Locusts were a plague
but of foure moneths, but by these the Church is exercised more
than foure times double thus much, onely the comfort is,
the Temple, &c. is measured, to signifie the preseruation of
the Church, especially after the opening of the Booke, so that
there shall still be certaine Nations so defended from them,
as that the trueth shall be there maintained during this whole
time. The Lord Iesus, vnder whose Banner we fight, and for
whose honour we stand, suffer not his Temple to be any more
by Pope or Turke inuaded or lessened in the number of those
that worship in it, till the full time of the destruction of these
deadly enemies shall come, and of the Lords taking of all
the Kingdomes into his owne hands, but rather increase this
number, taking pity vpon the infinite multitude of poore
seduced

Mat.24. seduced soules, and giue vs all faith and patience whatsoeuer he hath appointed vs to suffer for his truth, and if the time of this affliction be yet appointed thus long to come, he shorten it for his Elects sake, as he promised to doe touching the time of the siege of Ierusalem.

4 Touching the two witnesses, ver. 3. of whom it is said, *I will give unto my two witnesses, and they shall prophesie,* I see no reason why *Beraz* should reade as he doth, *I will give it unto my two witnesses,* as if he meant to giue the City vnto them: for the sense is plaine, as most agree, I will giue the gift or spirit vnto them, and they shall prophesie. The greatest doubt is, who are meant by these two witnesses? I haue already touched the common tenent of the Papists, holding them to bee *Enoch* and *Elias*, but this needeth no refutation, both for that the time of 1260. daies, whereby are meant so many yeeres (according to the exposition already giuen of the two and forty months being the same time) doth not agree, as experience sheweth, the greatest part of this time being expired and *Enoch* or *Elias* not yet heard of: and also because it is plainly against the revealed will of God to send any from the dead to preach to the living, as the Lord sheweth in the Parable of *Dives* and *Lazarus*, when *Dives* made request that *Lazarus* might besent to warne his five brethren liuing, *Abraham* denieth this request, and the ground of his deniall is, *If they will not believe Moses and the Prophets, neither will they believe if one rise from the dead againe.* If it be said *Enoch* and *Elias* never died, but are preserued aliue for this purpose, the Author of the Epistle to the Hebrewes confuteth this: for hauing reckoned vp many faithfull persons, amongst whom *Enoch* was one, he concludeth, *All these died in faith, &c.* He confesseth indeed, that *Enoch* saw not death, because he suffered not the separation of soule and body, but was extraordinarily changed, as the faithfull shall be at the last day: yet according to our vsuall phrase, whereby we say of the dead, hee is departed out of this life, he is rightly said to haue died. And if this kinde of change in the propriety of speech will not beare this word dying, *for we shall all be changed, but not all die;* yet it is as strange for them, being so long agoe departed hence

hence to come againe in person, as if men should come from the dead againe, which shall neuer be.

Lastly, the description of these two doth not agree to *Enoch* and *Elias*, but rather to *Moses* and *Elias*, who in their times did such miracles as are here set forth, and these two are Mat.17. also ioyned together in the transfiguration of Christ vpon Vers.2. the Mount, and *Moses* is oftentimes said to be one that did witness of Christ, and the Scriptures are they that *testifie of me.* Ioh.5.39. Which Scriptures being resolued into their parts, are called *Moses* and the Prophets, a most famous man amongst whom Luk.16. was *Elias*, and therefore well by him may bee vnderstood all the Prophets. Rejecting therefore that of *Enoch* and *Elias*, as a Brightman. *Beda.* *Tyconius.* vaine fable, I hold with them that by these two witnessles vnderstand the holy Scriptures consisting of *Moses* & the Prophets as they were of old, vnder which the Euangelists and Apostles writings come also, as an exegesis, or illustration of them. For these witnesses must bee well knowne anciently, as the words doe imply; and in taking these to bee the Lords two witnesses, we doe but follow the plaine evidence of the Word of God, ascribing persons thus to the two partes of holy Scripture. And consequently, they which sincerely and rightly preach *Moses* and the Prophets (for so much as they doe but act the same persons) may well bee vnderstood by these two witnesses also. And thus wee shall ioyn together two different expositions of those, who vnderstand by these two the holy Scriptures, as hath beeene already said, and of those that vnderstand some few persons that haue given testimony to the truth in all the parts of this whole tract of *Turke Gaffrus.* *Pareus.* *Fulke, &c.* and Pope, who of late time haue bin much increased in number, but yet may well goe vnder the name of two witnesses, because all euer represent but two, *Moses* and the Prophets, seeing they hold, and preach, & set forth none other thing but what they held and taught. There are that particularly apply this to *John Husse* and *Jerome of Prague*, who were ill inuzzated by the Councell of *Constance* three yeeres and a halfe, and being killed, had their dead carcases for a time throwne out into the streets, but they were reuiued againe, as it were, when the *Bohemians* stood couragiouly for the truth by them Fox.

maintained, which was greatly prejudiciale to the City of *Rome*; the tenth part thereof thus falling, and 7000. slaine, that is, many vpheld in an idle course of life by the Pope, in Monasteries, and other pretended religious places, being thus turned out and losing their liuelhood whereupon their life consisted. According to this exposition two and forty moneths are counted a seuerall time by themselues, of the Turkes tyranny, these 1260. daies, another seuerall time consisting of iust so many daies, and the three daies and an halfe a third seuerall time, so short as the words sound. There are also wonderfull judgements reckoned vp which fell vpon their enemies in this time of their trouble, so that the History doth notably agree vnto this Text. This, I confess, hath much affected me, and I would willingly haue imbraced it, for so the rest of the doubts here might easily haue beeene resolued. But seeing the two and forty moneths are by the same Expositor resolued into 294. yeeres, in which hee hath failed, as hath beeene already shewed; I cannot see how 1260. daies can bee vnderstood precisely of daies, this being the whole time in all likelihood before set forth by two and forty moneths: for why shoulde Gods witneses mourne 1260. daies onely of this time, there being the same cause of mourning all the whole time for the holy City so many yeeres trodden vnder foot. Againe, although the *Bachemians* stood manfully for the truth and did somewhat preuaile, yet they were suppreased againe, and the whoorish City flourished till *Luther*, who gaue a farre greater blow vnto it.

Lastly, *Parens* relaeth an opinion of some, who thinke that in the last times there shall be stirred vp two famous Doctors in the spirit of *Elias*, in whom this shall bee accomplished: but according to this, the time should not be yet begunne, and the phrase here doth plainly make against it, in that he saith, *I will give unto my two witneses*, not *I will stirre vp two witneses*, as it must haue beeene said if it had beeene thus meant. I conclude therefore, that by these two witneses are to be vnderstood the holy Scriptures anciently consisting of two parts, together with the faithfull Preachers and adherers vnto them. These haue never beeene wanting all this

this time of 1260. yeeres of Turke and Pope, as for so much of this time as hath beeene yet expired. For euen in the daies of *Boniface*, who vsurped this antichristian supremacy ouer all, or immediatly after, when *Colbanus* and *Gallus* were sent out as his Legats, *ann. 617.* to bring other Churches to the obedience of the Roman, two Councils were called, one in *Bauaria*, and another in *Matiscon* vnder King *Lotharius*, in *Avent. annal. Bavorum lib. 3.* all likelihood to stop their proceedings. For of such Councils Writers make mention, but what was done is passed ouer *Vincent. Balus.* in silence. Not long after, *Ardinus*, a Bishop of the *Northumberland*, oppoted himselfe, and after him *ann. 670.* *Fannanus* and *Colmanus*, then *Adelbertus*, *Gallus*, *Clemens*, *Scoetus*, and *Samson Scotorus*, *ann. 714.* and with them *Virgilius*, and *Sidorius*, &c. who so desireth to see more of the witneses of the truth, may looke into my *Catechisme* vnder the title, *The Church is Catholike*, or into *Catalogus testimoniū veritatis*. Thus the Lord hath euer had his witneses hitherto, and wee doubt not, but as Antichrist shall consume more and more, so their number shall hence forward rather increase than be diminished. Whereas these witneses are further called *Two Oliues* and *Candlestickes*, *vers. 4.* the same phrase almost is found touching *Iehosba* and *Ierubbabel*, *Zach. 4. 11.* vnto which place therefore it is generally held that it is alluded. Golden Candlesticks the Churches were called before, *chap. 1.* and therefore the same appellation is given to these witneses for holding out the light of truth. And Oliues they are for their participating with the Lord Iesus, the true Oliue, *Rom. 11.*

Touching their miracles, they are the very same which were wrought by *Moses* and *Elias*: for *Moses* turned the *Exod. 5.* waters into bloud, and smote the earth with many plagues in *Egypt*; and *Elias* destroyed his enemies by fiftie in a company *2 King. 1.* with their Captains by fire from Heauen, and at his prayer the *1 King. 17.* Heauen was shut vp from raining three yeeres and a halfe. But how these things are performed by the holy Scriptures, and the Preachers of the truth against Turke and Pope there is great question It seemeth to me to be spoken onely by way of allusion, and that the meaning is nothing else, but (as before at the sounding of the Angels fire rained downe and waters were

were turned into bloud, chap. 8. setting forth such terrible judgements as were executed vpon Egypt, as hath already beene expounded) so here the wicked enemies of the truth are terrified by commemorating what *Moses* and *Elias* did to the confusion of their enemies, for they may bee well assured to drinke of the same cup, whosoeuer they be at any time that dare to oppose the truth and to persecute the Preachers of it, though no such visible miracles bee wrought, as then, yet strange judgements being executed to their destruction, as hereby many enemies of *Moses* and *Elias* were destroyed. This *Fox* doth particularly apply to the iudgements executed vpon the enemies of *John Husse* and *Jerome* of *Prague*, but it may be obserued that there haue beeene many remarkable judgements at sundry times against the Papals for their tyranny against such as haue withstood their superstitions: for which I referre the reader to other Histories, lest I should dwell too long vpon this place. Some say, that fire commeth out of the mouth of the Scriptures, because they denounce fire and brimstone against the wicked which shall indeed come vpon them. And the waters are turned into bloud, in that they are carried away with errors, because they receiued not the truth. And the Heauens are said to be shut from raining, in that there was a long time so little dew of heavenly Doctrine distilled from the lips of learned Preachers, because there were no such. Or because the enemies of the truth were void of all dew of grace whereby they should haue been mollified, still continuing hardened in their superstition. And by the fire going out of their mouthes is to be vnderstood the consuming of corrupt Doctrines, as of stubble by fire through the setting forth of the truth. And for the waters turned into bloud, wars and plagues & other iudgements wasting so many people since that heresie was opposed may be vnderstood; and they may be said to turne the waters into bloud, because it was an effect of their preaching the truth. *Bullinger* understandeth altogether the denouncing of judgement and condemnation: for the wicked resistors of the truth shall bee destroyed by fire, Heauen is shut against them that they cannot enter there, and whereas they might haue reaped comfort by the truth preached

Brightman.
Gorrax.

Parcus.

Bullinger.

ched if they would haue embraced it, set forth by waters; their waters are turned into bloud, because this is turned into their destruction, and all this these two witneses are said to doe because they denounce them, and they follow vpon their preaching, according to that of the Apostle, *We are a sweet smelling savour in those that perish of death vnto death*. *2 Cor. 2.16.* Here is no great difference from that which I haue already said, for all agree that iudgements are here set forth following vpon the opposing of the truth preached, but that some referre them only to spirituall, some to temporall, and some to both: to which I subscribe, holding that the fire comming out of their mouthes is the fire of hell threatened by them to these wicked; the shutting vp of the heauen, famines; the turning of water into bloud, warres; the smiting of the earth with plagues, strange diseases. Let the Reader consider, and follow which of these he pleateth. But certaine it is, that the literall sense is not to be held; for then men should *Chimera* like vomit fire out of their mouthes to destroy such as were neare vnto them, and then there should be no raine all the time of this prophesying, and of the Gentiles treading the Court and holy City vnder foot: a very vnlikely thing, when as Antichrist must (as they suppose that follow the letter) leade so great armies to destroy Christians.

Touching the beast out of the bottomlesse pit, that killeth them when they haue finished their testimony, and exposing their dead bodies in the streets of the City, spirituallly called *Sodom* and *Egypt*, where the Lord was killed three daies and a halfe, here is such a world of darknesse yet, as that it is most hard to resolve what is meant hereby. It is agreed by all, that Antichrist is this beast afterwards more amply described, and *Chap. 9.11.* many will haue the King of the Locusts called *Abaddon* or *Apollyon*, whom also they take to be Antichrist, to bee the same, and that he is here spoken of, as already well enough knowne by his preceding description. I grant that this beast is the same there described, but as I said vpon that place, so I hold still, that the generall great Antichrist, the Devill, is meant by *Apollyon* and *Abaddon*, and not a succession of Antichristian men, for their opposing of Christ in his truth, called

called that Antichrist. And so here the beast comming out of the bottomlesse pit is the Deuill in his instruments, whatsoeuer they be that impugne the truth, whether Mahumetans or Papals: for both fight against and kill the seruants of God for giuing testimony and standing to his truth, and because herein they follow the Deuills instigation and doe his worke, he is said to doe it, for hee doth it in them vsing their hands and weapons thus to fight and to destroy. When any instrument of the Deuill is spoken of in particular, he is said to come vp out of the Sea or out of the earth; as *chap. 13.* and not out of the bottomlesse pit, as in this place.

Pareus.

Touching the time it is said, *When they shall finish their testimony, he shall make warre, &c.* This is well resolued by those which hold, that howsoeuer he shall oppose them all the time of their prophesying, yet he shall not preuaile to kill them till they haue finished the worke for which they were sent, namely, to giue testimony to the truth. For it cannot be imagined, that these instruments of the Deuill would permit quietly the witneses of the truth so long a time as was before set downe, *viz.* 1260. daies, but so soone as euer they began to prophesie, these beginne to fight against them, although the Lord, for whom they stand, will not suffer them to bee ouercome and slaine, till they haue fully ended that worke for which he sent them. So that this is not to be vnderstood, as it may seeme at the first, to be done at the end of the fore-described time of a 1260. daies, but within the compasse of this time, as each witnesse hath finished his testimony which hee was sent to giue. And therefore it is to be noted, that hee faith not when the time of their prophesying shall be expired, but when they shall finish their testimony. The whole succession then of witneses is to be vnderstood by these two, who are all this time, their office being done, some martyred after other some to the end of the time intimated in the 1260. daies. Some applying all this passage another way, understand by the finishing of their testimony the end of the whole time, which is vntreasonable and discrepant from all types and descriptions of the Antichristian rage. For in all numbrings, both here and elsewhere, there is an admirable consent about three

Brightman.
Fox.

three mysticall yeeres and an halfe, sometime called 42. moneths, sometime 1260. daies, sometime three daies and an halfe, sometime a time, times and halfe a time, that Antichristianisme should buckle with and preuaile against the truth: but after this time ended, there is not a syllable of any more hostility, so that if this be taken of some time after these three yeeres and an halfe ended, murdering and killing must be expected still; this storne being quite blowne ouer, which is far from the Lords meaning, who hath expiellid most plainly the contrary. *Elias* his shutting of the Heauen was also three yeeres and an halfe. *Antiochus Epiphanes* his causing of the daily sacrifice to cease three yeeres and an halfe, the time of Christis preaching here three yeeres and an halfe, an Antitype or Parallel to which is all the time of the Antichristian rage, and of the witneses prophesying in sack-cloth. And hereby it appeareth further, that no two particular men are meant here, because thus Antichrists time must be somewhat longer than the allotted two and forty moneths, for otherwise hee could not kill them after his testimony finished, which they are giuing all this time, nor insult three daies and an halfe ouer their dead bodies. But the foresaid Authors conceiue another meaning of this place, as hath beene already shewed. One Fox. saith, that the time of the Councell of *Constance* is here measured out, which was three yeeres and an halfe, at the end of which, the two famous witneses of the truth, *John Husse* and *Jerome of Prague* were slaine, being vildly intreated all that time, and had their dead bodies cast out vnburied, according to the Letter, for three daies and an halfe; their enemies all this time triumphing for their victory, but hearing of the constancy of the *Bohemians* in cleaving to their doctrine, they were stricken with feare, as if they had beene reviued againe. The Brightman. other expoundeth it of the time from *Constantine* the great till the Councell of *Trent*, at which the holy Scriptures were put downe, whereat the Papals had great ioy for a time, this was done, *ann. 1546.* and certaine moneths, and *ann. 1550.* the *Magdeburgians* shewed some life and spirit againe, opposing the said Councell, and so manfully behauing themselves, that the enemies were put into great feare. I haue already shewed my

Sleid. lib. 22.

my reasons why I cannot consent to either of these expositi-
ons. It is threescore and ten yeeres agone and vpward since
the Councell of *Trent*, and much longer since the Councell of
Constance, and yet the Court of the Temple is trodden vnder
foot by the Gentiles, and great Massacres haue beeene in
France and *England*, and other places in this time, so that if
this were the meaning, it should also haue beeene set forth how
the Witneses of God had beeene put to death againe and
againe since that time, whereas the next thing that followeth
is the ruine of the City, and the transferring of Kingdomes to
the Lord: certainly, the Court and holy City should thus
long agone haue ceased to haue beeene trodden vnder foot, and
not haue continued in this afflicted estate as they doe still. As
for their exposing of the dead bodies in the street, ver. 8,9. for
the space of three daies & an halfe, they resolute it wel that apply
it vnto the vsage of the dead bodies of many of Gods faithfull
seruants at sundry times, which they haue not suffered to be in-
terred, as the dead bodies of *John Husse* and *Jerome of Prague*,
the dead bodies of those that were massacred in *Paris*, when
they had made the poore Protestants secure vpon a marriage, &
the bodies of such generally amongst them as haue not by au-
ricular confession, by penance and extreme vnfction reconciled
themselves vnto them before their death, for they deny them
all Christian buriall. The time of three daies and an halfe, as
all consent, is put for a short time, and the rather is this short
time thus set forth to keepe *Analogy* with the other descrip-
tions of this time, halfe a mysticall weeke of dayes with halfe a
mysticall weeke of yeeres. This then is the very same time
with the two and forty moneths, and 1260. daies, but vary-
ing in word, as best befitte the keeping of dead bodies vn-
buried. The sense is, that in the time before set forth by 42.
moneths and 1260. daies as the faithfull should be killed, so
they should be kept vnburied in greater detestation. *Brightman*
contendereth, that this must needs be a different time, but he ta-
keth for granted, which I cannot yeld, that by that passage going
before, when they haue finished their prophesie, &c. is meant
the finishing of their whole time. But seeing it is clearely
meant another way, as I haue shewed already, there is no such
necessity

Bullinger.
Pacius.
Fox.

Brightman.

necessity to make three daies and an halfe a diuers time, but
another description of the same time, wherein their cruelty
should not be determined in killing only, but in exposinge the
dead bodies of the faithfull vnburied.

The place is said to be the street of Sodome and Egypt, *bi-* Ver. 8.
ritually so called, where our Lord was crucified. Here the Pa-
pals triumph, as if by no meanes the Pope could be counted an
instrument from the bottomlesse pit, killing the Lords Wit-
neses, and exposinge their bodies without buriali; seeing it is
plaine, they thinke from hence that these things shall be done
*at *Jerusalem* and not at *Rome*: for *Jerusalem* is the great City*
where Christ was crucified, and which the Prophets were
*wont to vpbraid by the name of *Sodome* and *Egypt*, for their*
vncleanness and idolatries there. But who so shall attentiuely
*consider the whole passage here, shall easily finde that by *Je-**
**rusalem* must be vnderstood necessarily a farre larger place*
than that City, seeing that vpon the entrance of this prophe-
sie, that which shall be trodden vnder foot by the Gentiles is
called the holy City, which no man can deny to be the Chris-
tian Church in all parts of the world, whereof that holy City
was a type, and therefore according to the vsuall phrase of ho-
ly Scripture it is set forth by that name. This then being ta-
ken for granted, the same prophesie still continuing about that
which should befall the seruants of God in this City, being a
long time at the will of their enemies, it cannot with any pro-
*bability be denied, but that this spirituall *Egypt* and *Sodome**
where the Lord was crucified, is the same holy City of the v-
niversall Church destined yet to the treading vnder foot of the
Gentiles, this being one most tyrannous act executed by them
to expose the murthered bodies of Gods faithfull seruants vnb-
uried euuen here. But this Church becommeth first another
**Sodome* for vncleanness, an *Egypt* for idolatries, and yet is old*
**Jerusalem* for crucifying and putting to death the Lord Iesus*
in his members. This great City then is the vniuersall
Church, before called the holy City, trodden vnder foot by
wicked enemies, not in respect of all the parts, for the Temple
and the Altar are excempted, but in respect of those parts which
are oppresed by the enemies of the truth, both Turke & Pope,
and

Brightman.

Pareus.
Bullinger.

7

Bullinger.

and chiefly the Pope, whose iurisdiction is most infamous for vncleanness, and therfore called *Sodom*, and for idolatry, being therfore called *Egypt*, and for murthers, being therfore here set forth by a Persphrasis, *Where the Lord was crucified. Ierusalem* I grant, is properly the City where our Lord was crucified, but seeing all that hath beene said hitherto of the place is allegoricall, this cannot be in any reason taken properly but allegorically also; the City where our Lord was crucified, that is, *Ierusalem*, imbrued in the most innocent bloud, for the Roman Church so full of innocent bloud; *Ierusalem* another *Sodom* and *Egypt*, for the Roman Church a very *Sodom* and *Egypt* for the vncleanness and idolatries, as much reigning here as euer they did in those two cursed places. Our Divinks doe al generally in effect say the same: for they agree vpon the popish Church here meant. But that some apply it vnto *Rome*, as from whence the authority to crucifie Christ was derived, and so the great City where the Lord was crucified setteth forth the Roman Empire, for which cause it is not only called *Sodom*, a City; but *Egypt*, a Country and whole dominion, which is now vnder the Pope, as it was then vnder heathen Emperours. Some repeating the word spiritually, say that it is meant where the Lord was crucified spiritually in his members, neither can it be meant properly of *Ierusalem*, because all nations and tongues shall see these dead bodies, which could not be in one City; againe, this is doublesse the same City ruling ouer the Nations, afterwards more amply described, which the learned amongst the Papists themselues cannot deny to be *Rome*.

Touching their rising againe, whereupon a great feare fell vpon those that saw them, vers. 11. and their being called vp into Heauen, and ascending in a Cloud their enemies beholding it, vers. 12. Some vnderstand hereby other men of the same zealous spirit that they were of which were slaine, whom God stirreth vp to abate the ioy and to strike new terror into the Antichristian Sect, who are finally received vp into Heauen at the last day in the sight of their enemies, the Kingdome of Antichrist being first much ruined by their meanes, great warres being stirred vp called an Earth-quake, by which many thou-

thousands are slaine, here called 7000. and the state in a great part commeth to ruine, here said to bee the tenth part of the great City, whereupon men suruising, who were formerly deluded, returne vnto God, giuing all glory to him alone, not making others partners with him any more, as in their ignorance they had before done. With this consenteth *Pareus*, *Pareus*, but that he will haue their ascending to bee the honour and esteeme which the Teachers of the truth come into when their true doctrine is againe reuiued, and preuaileth by meanes of such as God stirreth vp in the roome of those that were formerly slaine by the enemies of the truth; for thus *John Husse* and *Ierome of Prague* being killed, and their tenents condemned for hereticall, liued againe in *Luther* and *Melancthon*, and *Calvin*, &c. and were highly honoured and esteemed of together with their doctrine, as also these and other their successors maintaining the same, wherby great terrorre was stricken into the Papals, and that state being much ruined, many were turned to the truth. *Brightman* will haue this ascending to *Brightman*, be of their doctrine, concerning which, a decree was made by *Cesar Ferdinand*, and other Princes, that the Religion of *Sleid.lib.26.* the *Augustane* confession should bee free for all men, *ann.* 1555. *Sept. Calend. Octobris.* Hereupon followed a great change in the state, called here an Earth-quake, the Pope loseth a great part of *Germany* the tenth part of his revenue, and the religious lose their meanes whereupon their life depended. But these are said to be but 7000. the generall losse, the fall of the tenth part of the City, because this losse by the suppressing of superstitious houses was not so great, extending but to particular persons, as the vilifying of the Pope, for hereby the state in generall was greatly shaken. For mine own part I consent with these learned Authors in that wherein they all agree, that by the two *Witnesses* reuiued, is not meant properly the raising againe of two particular persons, *Enoch* and *Elias*, as the Papists hold: for this hath beene sufficiently confuted already, but the stirring vp of others in the roome of such witnessses of the truth as haue been slaine during the reigne of Antichrist. Yet I doe not thinke that this is to be brought within the compasse of the 1260. daies, as already accom-

plished, but that this shall be in the last declination of Anti-christianisme, at what time the enemies of the truth shall haue no more power to persecute and destroy as yet they haue. For within the compasse of that time of their power as any haue beeene stirred vp, they haue not stood still as affrighted hereat, but they haue oft-soones prepared for their suppression (though many (thankes be God) in such Nations, as wherein the liberty of the truth hath beeene maintained, haue beeene out of their Gunshot.) Neither haue their preparations been in vaine, for they both haue and still doe daily kill many. And therefore I cannot see how any time already past can agree to that which is here figured out, here being no intimation of any more opposition & destruction, but of fearing and fainting on the Antichristian part till they come to ruine. In my poore iudgement therefore, here is set forth what shall bee at the end of the halfe weeke before described by two and forty moneths, and by 1260. daies, making halfe a mysticall weeke of yeeres, and three daies and an halfe being (as all know) halfe a weeke, for so the Text precisely saith, *at the end of the three daies and an halfe.* And what shall be then? Verily an exaltation of the truth, no where to bee trodden vnder foot any more. In the time of the Gentiles power, when some witnessesse are slaine, others are raised vp, but for so much as they are also impugned and many of them slaine, I vnderstand the whole succession of witnessesse by the two who were made Martyrs some after other some. But when this tragicall time shall be ouer, they shall be raised vp, not to be fought against and to fall any more, but to terrifie the aduersaries, to propagate the truth, & finally to be made partakers of the kingdome of Heauen, here signified by their being called vp and ascending in a cloud, a speech plainly alluding to that of the Apostle, *We that are alive shall be caught vp together in the clouds to meet the Lord in the aire, and so shall ever bee with the Lord.* Now this ascending is subioined immediatly after their being raised vp, and before the fall of the great City, not for that these things shall be done in this order (for then some, which see that fall and repent, should bee conuerted at the day of judgement, which is no time for that) but the Argument touching

¹ Thes. 4.17.

touching the exaltation of the fafhull is prosecuted together to the last, according to the vsuall manner of Scripture, ioyning all things touching one and the same Argument together, though happening at diuers times, and then commeth in that of the iudgement of enemies. It is therefore to be vnderstood, that the seruants of God shall preuale and the true Religion shall flourish, whereat feare shall come vpon the enemies, neither shall they haue power to make resistance any more, but in stead of being murthered as in times past, they shall to their comfort stand in expectation of the great Day of the Lord, when they shall be taken vp in the Clouds and euer remaine in blisse with the Lord. And thus their ascending is also vnderstood by *Bullinger* and *Fox.* After this it is procee- *Bullinger.* ded to the iudgements against the aduersaries when the truth *Fox.* shall be thus exalted, a great Earthquake shall shake the great City, there shall be a wonderfull commotion in the world, they which are for the truth taking courage vnto them, and assaulting the contrary part of the Papals and Mahumetans, and then their hearts failing them for feare, being vnable any longer to withstand the force of the Orthodox, the tenth part shall fall away from that City whereof they held before, becomming professors of the truth, as in the daies of *Morde- Heft. 3.17.* *cai* men became Iewes for feare, and of those which yet har- den themselves 7000. that is, a great multitude shall be slaine, *Ios. 10.11.* God fighting against them, as hee did sometime against the Canaanites. The residue seeing this shall relent, and acknowledg their errors embrace the truth, thus giuing glory to God, as once *Joshua* bade *Achan* giue glory to God and tell the *Ios. 7.* truth. All which they suffered before could not make them that suruiued repent, as was shewed *Chap. 9.v.20.* so that herc it being spoken of them in another phrase, their repentance must needs be intimated, and in this particular most Interpreters agree. The whole drift of *St. Augustine, de Civitate Dei,* is to shew that here haue alwaies beeene two Cities, the City of God and of the Deuill; this city of the Deuill comprehendeth the whole state of the Gentiles in the present sense, a Cata- strophe whereof shall be when the two and forty moneths appointed are ended, no professed enemies to the truth bearing rule

2 Thes. 2.8.

rule in any place being any more after this fatall blow to bee found: but as there is one God, so there shall be one Religion all ouer the world. There will bee perhaps some peruerse se-
ctaries still being frozen in the dregs of superstition till the glorious comming of the Lord to iudgement, which cannot then be farre off, and of this remainder it may bee that the Apostle speaketh, that the Lord *will destroy by the brightness of his comming*. And thus hauel by the grace of God gone thoro
ugh this long, darke, and obscure way: let the learned consider & judge, and if I haue erred herein, I shall willingly vpon de-
monstration of such error retreat; but if nothing of moment can be obiected, let vs stand in a comfortable and assured ex-
pectation of this issue, glorious to the now despised and mis-
termed witnessesse of the truth, but terrible to the aduersaries that now for a time triumph ouer the dead, and subdued to their lusts. The day of the bitter enemies to the truth shall not last alwaies, the time of their Sunne-set shall come shortly, and then it shall gloriously arise to vs neuer to goe downe any more till the comming of the Sunne of righteousnesse to glo-
rifie vs with heauenly glory for euer. And in all this there is no contradiction to the Lords prediction of the ouer-spre-
ading of sinne at his comming, as in the daies of Noah and Lot: for when one religion is externally imbraced by all, all are not by and by reformed according to the same, but rather trusting to the forme of godlinesse, most shall give themselves ouer to licentiousnesse, louing the darknes in the midst of this light, till the Lord come vpon them as a theefe in the night to their vtter vndoing and confusion. For by the consent of all Hi-
storians, Christians neuer were so licentious as in the time of peace and freedome from persecution of enemies, which maketh that which I haue said the more probable, and so free from any note of contrariety to other paſſages of holy Scrip-
ture.

Vers. 15.

Vers. 17,18.

Quest. 2. And the seventh Angell blew his Trumpet, and there were great voices in Heaven, saying, the kingdomes of the world are become our Lords, &c. What is meant by this, and in that the foure and twenty Elders in praising God doe further speake of the anger of the Gentiles, and the time come of Gods anger,

anger, and of judging the dead, and rewarding the godly. And lastly, what is figured out by the opening of the Temple in Heaven, and the Arke of the testimony appearing, and the Thunders, Lightnings, Voices, Earthquake and Halle con- Vers. 19. cluding all?

Answ. Some referring that which went before to the times Brightman. of reformation in sundry parts, vnderstand by these voices the Forbs. acclamations of praise in the reformed Churches, for diuers Kingdomes comming vnder the obedience of the Gospell, as England, Denmarke, Swenia, and diuers parts of Germany. And that the foure and twenty Elders are the multitude of the faithfull following the foure beasts, the Pastors who hauing stirred them vp doe more particularly commemmorate the time of iudging the dead, meaning the Iewes, who hitherto lay dead in infidelity, but now shall be turned. The anger of the Nations is the Popes and Papists indignation, striuing to take reuenge for this revolt, excommunicating Princes and absolu-
ing subiects from the oath of allegiance, and mouing the Spaniard to come with his great Armado against England, ann. 1588. And now Heaven is opened and the Arke appea-
reth by the more cleere vnderstanding of prophesies than in former times. But vnto the wicked there is no comfort hereby, but matter of terror set forth in the Thunders, Light-
nings, &c.

Against this exposition, maketh first the fluctuating estate of some kingdomes where the truth hath beene entertained, and the holding off of most hitherto, whereas the Lord is said after the accomplishment of this to reigne for euer, and not some kingdomes, but the kingdomes of the world are said to become the Lords, by which all kingdomes in generall must needs be vnderstood. Againe, it is plainly forced to apply the iudging of the dead to the calling of the Iewes, for how-
souer the Iewes bee, as it were, dead hitherto, yet the phrase of iudging the dead will not beare any such sense of comming in grace to any people, but rather with reuenge. And that which is opposed vnto it of the reward of the godly maketh it more plaine, that by iudging must be meant calling to an account, and proceeding in judgement against them.

Gagnius, and
some other
Popish.

Beda.
Rupertus.
Primasius.
Andreas.
Aretas.
Ballinger.
Fox.
Marlorat.
Tossanus.
Alfonius.
Pareus, &c.
The Gentiles
were angry be-
fore, but now
is the time of
Gods anger.
Fox.

Lastly, it is contrary to the oath of the Angell, who sweareth, Chap. 10. that time shall bee no more but when the seventh Angell soundeth, so that to expound this vnder the sounding of the seventh Angell of things happening in this world, it still continuing, I cannot see how it may be iustified. Some vnderstand by this seventh Angell the last order of Preachers, after the ouerthrow of Antichrist, who shall sound out the comming of the Lord to iudgement, when all the world shall for ever be subdued vnto him, the wicked being iustly condemned, and the godly graciously rewarded. But this trumpet is indeed the last trumpeter, whereof it is said, *the Lord shall come with the sound of a trumpet.* For this is the time of judging the dead, and wherein all kingdomes are subiect to the Lord, no man ruling any more, and Sarans kingdome being at an end. And therefore most Expositors agree in this, both ancient and moderne. After the fall and slaughter made in the great city before described, whereby Heresie and superstitution is reiectet in all parts, none other notable change shall happen more till the Lords comming to iudgement at the last day, when iust reuenge shall be taken vpon all enemies of the truth, who were angry and had indignation to see it lift vp the head, and destroyed such as stood for it, and the godly shall bee rewarded according to all their sufferings, whether they bee Prophets or Saints, and other men fearing God, whereby such matter of ioy is ministred to all the heavenly company, that they breake out into acclamations of praises of the Lord, by whom these things are done. Then the Temple in heauen appeareth, and the Arke of the Testimony. The glory of that place which is yet vniueene, and shut vp from all mortall eyes, (as the *Sanctum Sanctorum* with the Arke of old was, so as that none but the high Priest onely entred once a yeere, and did see Aarons rod budded, and the pot of Manna preserued) shall bee set open to all the children of God to enter and behold, and see as they are seene to their vnspeakable and euer-lasting comfort, but to the wicked as before there were nothing but signes of terror, thundrings, lightnings, earthquakes, &c. so now they shall feele these terrors to their euer-lasting woe, of which they heard before, but not belieuing them,

them, hardened themselves still in their euill wayes. Some by the Arke of the Testimony here vnderstand the Lord Iesu, *Bullinger.* whom we shall then actually enjoy, he appearing vnto vs in *Pareus.* his glory, as he is; and by the Temple, the Church triumphant, the glory whereof shall then be laid open to all men. Some by the Arke vnderstand Christ's humanity, but there being little difference, I will not stand to contend: but by the *Beda.* happiness of that time, let vs all be perswaded to feare God, *Primasius.* and patiently beare what the malice of this wicked world shall *Rupertus.* lay vpon vs, and the basenesse of our present condition, for then we shall haue a full compensation of most excellent glory, such as hitherto hath not beene seene, yea which no mortall eye can see, or heart conceiue.



CHAP. XII.



In this and the two Chapters following is another period of time contained, wherein by new figures are set forth the troubles of the Church by Antichrist, and what iudgements shall finally be executed vpon him and vpon all his adherents, they shall bee tormented, and the smoake of their torment shall ascend for euermore, they shall be troden in the wine-presse of Gods wrath, by the ministery of his Angels being sent out to gather them together, as clusters of grapes are cut down and gathered together to the wine-presse when they are ripe. But the figures and passages here are so mysticall, as that we need pray much to the father of lights to enlighten vs to goe in a right path of the vnderstanding of these things, or else wee must needs bee wildred and lost in this search. Trusting therefore onely to this enlightening, I thus enter this way.

Quest. 1. And a great signe was seene in heauen, a woman clo- Vers. 1.
Bb 4

ibid

ribed with the Sunne, and the Moone vnder her feet, and vpon her head a crowne of twelue starres, &c. What woman is this, and what doth this strange kinde of apparel about her signifie? What is her being with childe, and pained to be deliuered? What childe is it that she was about to bring forth, that should rule all nations with a rod of iron, whom a great red Dragon standeth ready to deuoure, hauing seuen heads and ten hornes, and with his taile drawing the third part of the starres, and casting them to the earth, which Dragon is said to be in heaven also? And how is this childe taken vp to God, and to his throne from out of his danger?

¹ *Ans. 1.* Some Popish Expositors by this woman vnderstand the Virgin *Mary*, but the learned of their owne side, *Ribera* and *Viegas*, and others reiect this, as not agreeing, if the following circumstances of being pained, and hauing other seed, which is afterwards persecuted, be considered. The common stremme of Interpreters is for the Church of God, which is the spouse of God, whom he is said to haue married vnto himselfe. And thus without all doubt wee are to conceiue of this woman.

² *Ques.* But how is she said to be in heauen?

Ans. 2. To this *Pannonius* answereith well, that howsoeuer the Church hath her being in this world, yet she is but a stranger here, heauen is her countrey to which she aspiresh, and from whence commeth her election and being, as *Tertullian* doth excellently declare, saying, The Christian nation knoweth that she is a stranger vpon earth, and doth easily finde enemies amongst strangers, but shee hath her stocke, seat, grace, hope and dignite in heauen.

³ *Touching her apparel here set forth, The Sunne is most bright and shining of all the lights in heauen, to shew therefore the exceeding great glory of the Church, shee is said to bee cloathed with the Sunne.* A speech much like to this, is that of our Sauiour Christ, *The iust shall shine as the Sunne.* But this is for her future condition; for the present, Christ the Sun of righteousness is her glory, for so he is called, *Mat. 4.* hee by faith is put on as a garment couering her round about, and beautifying her, so all Expositors generally agree, except *Fox* and

Ribera.
Viegas.
Methodius.
Principis.
Bullinger.
Fox.
Pareus, &c.
Hof. 1, 2, 3.

² *Pannonius.*

Tertul. apolo. c. 1.
*Scilicet Christi-
ana se peregrina
in terris agere,
inter extraneos
facile inimicos
inuenire, ceterum
genus, spes, fe-
dem, gratiam,
dignitatem in
esse habere.*

³ *Matth. 13, 43.*
Pannonius.
Bullinger.
Pareus.
Forbs, &c.

and *Brightman*, who stand (and specially *Fox*) for a most illi-
strious glory hereby generally set forth; but hold, that it is not
intended that this figure should be strained any further by ap-
plying all the particulars. And indeed, for so much as the child
in her wombe is Christ, as by and by shall be declared, I can-
not see how it can so well agree in the same figure, to hold that
hee is both set forth as the cloathing of the Church, and the
fruit in her body at the same time, though in diuers respects he
is & euer hath been so. I hold therefore rather, that her glorious
estate before God only in generall is here set forth. And there-
fore as worldly glory consisteth in glorious apparel, and a
crowne of gold beset with pretious stones, and an high elated
throne, that place where all inferiour persons stand, being vnder
the feet: so the Church is said to be cloathed with the Sun,
to weare a crowne with twelue starres, and to haue the Moone,
which is aboue all this world, vnder her feet, so high is shee
mounted. But why twelue starres in her crowne, neither
more nor lesse? Herein I take it, it is alluded to the twelue
pretious stones in the brest-plate of the high Priest, according
to the number of the twelue tribes, which made this number
of twelue familiar in this Prophecie, as appeareth by the twice
twelue thrones round about the throne, *Chap. 4.* the twelue
thousand sealed of the twelue Tribes, *Chap. 7.* the twelue pre-
tious stones in the wals of the new *Ierusalem*, and the twelue
gates, *Chap. 21.* Many will haue these twelue starres to set
forth the twelue Apostles, and the Moone vnder her feet, the
mutable things of this world; but if that which hath beeene al-
ready said bee considered, I thinke the Reader will not bee of
that minde.

⁴ *Touching that which shee traualleth withall there is great
difference, some vnderstand it of the godly in all ages, with *Andreas.*
whom the Church traualleth, and is euer at the point of bring-
ing forth; but when any are brought forth, the enemy is rea-
dy to deuoure them, in spight of whom they are finally glori-
fied in heauen, which is set forth by this phrase, *hee shall rule
all nations with a rod of iron*, according to that promise *Chap.
2. 27.* And they say, that the off-spring of the Church is cal-
led a childe in the singular number, because though they bee
many*

many, yet they are but one mysticall body ; and a male childe, as being the more perfect, and the heire, and of more courage and constancy. And of this exposition applied specially to the last times, doe the Papals most greedily lay hold, as making for them in their doctrine about their supposed Antichrist. For the Churches being pained, and crying out, settech forth the straits wherein she should be at that time. And thus they seeke to draw the Reader from looking at any time past, or that now is, and to hold him in expectation of the time of Antichrist yet for to come. But against this exposition maketh both the distinction afterwards following in the end of this Chapter, where it is spoken of the rest of her seed, and the description of this childe, *He shall rule ouer all nations with a rod of iron.* For if all the faithfull bee the seed of the woman here set forth, they being taken vp to heauen, how can she yet haue a seed remaining vpon earth to be persecuted stille ? And touching this large reigning, howsoeuer the faithfull are promised in the place before alleaged, that they shall rule ouer the nations, yet it is not said as here, *ouer all nations*, nor is it spoken of as a dignity to which they were borne, but as conferred vpon such as ouercome, whereas here the man-childe mentioned is so spoken of, as comming to it by right and inheritance. The male childe therefore here must be one singular person most remarkable, as the first-borne, for this his extraordinary power and authority ouer all, to which hee is borne.

Bullinger, Fox, &c. found in all the world, resolute vpon the Lord Iesus Christ, for reue: deliuere the history of his birth and ascension doth so answer this description in every particular, as that all things doe most excellently agree, if it be vnderstood of him. And so the prophecie fauorably to the

Psal. 2. 7. agreeth also, *I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession, thou shalt rule them with a rod of iron, &c.* Thus also there will be a good construction of the rest of her seed after mentioned, seeing hee is said to bee the first-borne amongst many brethren. Whereas it may seeme absurd, that the Church is said to haue Christ in her wombe, and to bring him forth, when as he is her husband, and she hath rather her originall

from

from him, for which cause she is called his body ; some resolute this by applying this womans trauailing with childe and bringing forth, to the conception and birth, which is by faith. For the old Church by faith longed for, and was pained in expecting his comming so long a time, and euery man may bee said to trauail with Christ, and to bring him forth, when through many inward troubles, and much sorrow for sinne, he commeth to be regenerate, and to leade a new life, for then hee liueth not any more, but Christ liueth in him, as Saint *Paul Gal. 2.10.* speaketh ; and this according to *Bullinger* and *Gorran.* But because this is daily done, and here is rather an allusion to Christ's corporall birth, from which time, that which is here figured out beginneth to take place, it doth not seeme to mee to agree so well, and therefore I vnderstand it rather of his corporall birth by the Virgin *Mary*, as *Bullinger* doth at the first. For although shee were but one particular member of the Church, yet that for the effecting of which she was vsed, as an instrument herein, may well be ascribed to the whole body whereof she was a member, and therefore *St. Paul* speaking of *Rom. 9.5.* the whole Iewish nation, saith, *(of whom Christ came according to the flesh.)* As for other circumstances of being pained, and crying out to be deliuered, I hold them to be merely allegoricall, and not to be strained to a particular signification ; but as when a woman is neere her time of being deliuered, it appeareth by these signes, so they are here mentioned to signifie the neere approaching of the time, when the Church of the Iewes should corporally in *Mary* (a vessel chosen to this purpose) bring forth our blessed Sauiour. And this is one reason also, why the Church is set forth by a woman, because the head and the chiefe vpon whom all the rest depend, was promised by the name of the seed of the woman. If there shall seeme to bee a disagreement in the time, because the things set forth here were not already past, but altogether such as should happen afterwards, I answer with *Pareus*, that the intent of this vision is to set forth things to come: but for more orderly proceeding, if it be begun a little higher, even at the birth of Christ, there is no going from the matter propounded, *viz.* to set forth things to come, sith it is done onely to illustrate them the

them the better, as was also done before in the opening of the first scale, when a white horse issued out, that he might the more orderly, and with better light proceed vnto the red, and blacke, and pale horses, &c. It is said that hee should rule all nations with a rod of iron, to expresse his terriblenesse to his enemies and such as rebell against him, which are commonly exprested by the name of Nations or Heathen, because they knew him not.

Brightman.

One expoundeth this of Constantine the great, but neither was he watched at his birth to be devoured, but after that hee came to the Empire, at what time the childe here spoken of is past all danger (if it be vnderstood of his spirituall birth, when he became Christian, it were preposterously set down, for so his birth should follow his being taken vp into the throne) neither did he rule ouer all nations, neither can the throne of God be fiftly applied vnto him here vpon earth, seeing this throne is before described so, as that no man can bee said to bee taken vp to it, till he be glorified in heauen.

Chap.4.

Lyrs.

5

Ioh.8.44.
Viegas.

Iob.1.

Eph.6.12.
Pareus.

One will haue Heraclius the Emperour, who destroyed and succeeded the vsurper Phocas, vnderstood here, but there is no colour for it.

Touching the great red Dragon, he is set forth plainly v.9. that he is the Deuill, but is called a Dragon in alluding to his first appearance vnto Eve in a serpent, when he tempted her; he is red through fury and cruelty, *hee was a murderer from the beginning*. He is said to be in heauen here, according to some for the like reason, that the woman is said to be there, because he persecuteth her, who is said to be in heauen, or rather because he had his abiding sometime in heauen, and though hee be excluded, because he kept not his first standing, yet a long time hee had the liberty of appearing there before God amongst the good Angels: for hee appeared amongst them to accuse Iob, and that it was his common practise is here afterwards plainly intimated, vers. 10. how hee commeth to bee quite excluded, and when, we shall see further by and by, but still he is said to be *Principalities and powers in heauenly places*, because hee hath the liberty of the Acrean heauen to this day. His seuen heads with crownes vpon them, set forth by the common

common consent, the many kings of the earth, who are ready as his instruments to execute his will, the number of seuen being vsuall in this booke to set forth many, his ten hornes, his great power by meanes of other states of people, who also serue him, who are more in number. Certainly the largenesse and multitude of his dominions, and his manifold power is hereby figured out, and how great a Potentate hee is, to expresse the more the danger wherein this childe was, that the power whereby he was preserued might be the more magnified. His taile drawing the third part of the starres, and casting them to the ground, doth yet more illustrate his stupendious power. By these starres I vnderstand the Angels that fell together with Lucifer, who as the chiese drew them after him, and therefore hee is said to draw them with his taile, because they followed him in sinning, and were throwne downe to the ground, which was by being depriued of their place and dignity in heauen. For there is one Deuill as the chiese and ringleader set forth, the rest of the infernall spirits followed him. And this, though done long before, is brought in here, as auailing to a perfect description of him, that it might the better appeare how formidable he was. Some by the starres vnderstand, as Pareus. in Chap. 1. the Churches which are seduced vnto Popery, and Viegas. some the Doctors who by worldly preferments and respects are fawned vpon, and so drawne away from the truth vnto error, and so by heauen they vnderstand the Church of God; by earth the world of the wicked, who are set vpon earthly things, into whose society they come, being thus drawne away. But for so much as heauen is a distinct thing here from the Church, if the woman be the Church, for shee appeareth in heauen, I cannot see how by heauen should be vnderstood the Church here, and consequently how by the stars should be meant the Doctors, and therefore I rest in the first exposition as most naturall, and the rather because they are not only said to be stars, but starres of heauen, as he himselfe at the first was, and therefore is called Lucifer, Esa.14.12.

Hee standeth ready to devoure this childe so soone as hee should be borne, for he stirred vp Herod to send his executors to kill all the male children in Bethlehem of two yeeres old

old and vnder, and from the time that he shewed himselfe after his baptisme, he never left persecuting him, and plotting his destruction, till that at length he was crucified: but euē then in stead of being deuoured, nothing befell him but what hee did voluntarily vndergoe, and he was soone raised vp againe, and taken to the throne of the Father, and therefore he is spoken of as missing his purpose herein, for so much as Christ by his death gat the dominion, and euē vpon the Croſſe triumphed ouer the Deuill.

Learne we from hence both of how excellent a condition the Church of God is, heauen is her countrey, and her glory is heauenly and most magnificent, that we may preferre to be members of the Church before all worldly honours: and also what a terrible enemy we haue of the Deuill, so that we can no sooner become Christians, but he is at hand to deuoure vs; neither doth he want power so to doe, but he shall not be able to hinder our saluation, that we may put vpon vs the armour of God; neuer being secure, but alwayes making account that we stand in the midit of greatest dangers, and therefore continually seeking to the highest power by prayer, and out of a confident expectation of being taken vp out of all danger to glory at the last, becomming strong in the faith, to beare all oppositions without shrinking, howsoeuer we be assaulted.

Verſ.6.

Ques. 2. *The woman fled into the wildernesſe, where ſe hath a place prepared of God, that they may nouriſh her one thouſand two hundred and threescore dayes, &c.* To what time is this fight to be referred, what is this wildernesſe, and how long is this time of one thouſand two hundred and threescore dayes?

Anſw. This relation commeth in here by way of anticipation, as most conſent, for this very persecucion and flight into the wildernesſe is more largely deſcribed, verſ. 13. and this time is the ſame, onely by a prolepsis it is in ſhort here propounded, to ſatisfie ſuch as would bee ready to inquire what became of the mother, after that the ſonne was taken vp, ſhee was persecuted and fled, &c. but in order of time ſome-what happened before this, and therefore before a full declaration of this persecucion that is ſet forth in the next words,

And

And: here was a great battell in heauen, Michael and his Angels Verſ.7,8. fough, &c. of which we are to conſider before we anſwer this, the proper place for this comming in afterwards, viz. verſ. 13.

Ques. 3. Where is the fight here ſaid to be in heauen, what is Michael and the devils caſting out of heauen, &c.

Anſw. No man doth hold that this is to bee vnderſtood according to the letter, for it were abſurd, that there ſhould be a fight in heauen, being a place of all peace and comfort, and not for any variance. Heauen therefore is to be vnderſtood as before, when the woman is ſaid to appeare in heauen, and the great red Dragon againſt her; which was all done here below, but repreſented in heauen as the proper place of the Church, which is but a stranger in this world; and the place where the Deuill first had his abode, and where he was wont to appeare to accuse the godly. For ſo a great fight is ſaid to bee in heauen, when as indeed it was in this world, because they which doe instigate and stirre vp vnto it, are on the one ſide the ho- Eph.6.12. ly Angels of God, whose abode is in heauen; and on the o- ther ſide the troupe of vncleane ſpirits, who are in heauenly places, that is, the vpper part of the aire. Many ſtand for the Church, that by heauen here the Church is meant, but ſeeing the woman is the Church, who is persecuted after this fight and caſting down of the Deuill from heauen to the earth, I can- not ſee how heauen ſhould bee put for the Church alſo. But being vnderſtood, as hath beeene before deliuered, all things following will excellently agree. Michael the Archangell with his Angels fight, that is, that principall good Angell, who is ſuperior to all the rest, as the Deuill is the principall of the euill Angels: he with the other good Angels, I ſay, ſtanding for the truth, stirre vp Christian Emperours and Gouernors, to fight for the truth; and the Deuill on the other ſide with his infernall rabble, stirre vp Heathen Emperors and Gouernors to fight againſt the truth. And thus almoſt doth *Forbs* and *Forbs*. *Brightman* vnderſtood it, for they make *Constantine* the great *Brightman*, and his assistants in his battells, Michael and his Angels; and *Mason*, *Licinios* with his assistants, the Deuill and his Angels. Many *Bullenger*, will haue Christ meant by Michael, both here & wheresoever *Graffius*. *else this name occurreth*, because he is ſaid to be the Archangel.

gell

Fox.
gell, that is, the Prince of Angels, and *Michael*, one as God. But why may not one Angell bee chiefe amongst the good Angels, as well as one Devil is chiefe amongst the euill Angels? And if so, it is no whit absurd to say that he is like God, being so eminent an image of his maiestie and excellency. And therefore some hold *Michael* to be an Angell indeed, as hath beeene already said, and by the ancients it hath beeene generally held to be so, onely some question hath beeene of what Angels *Michael* is the chiefe, and herein most following *Dionysius*, who wrote of the orders of Angels, haue held him to bee the chiefe of the lowest order onely. I cannot approue so well of expounding *Michael* the Archangell of *Constantine*, or of any man, or the Devil of *Licinius*, because there is none other place of Scripture which giueth light vnto such an exposition, and the following circumstances agree not, seeing *Licinius* perished when he was ouercome of *Constantine*, neither did hee persecute the Church any more, and afterwards this Devil said here to haue but a short time, is also said to be bound vp a thousand yeeres, and then to rage, as hauing but a short time, which can no way agree to that Tyrant.

Michael therefore fighteth by his pupils, *Constantine*, *Theodosius*, *Valentinian* and other godly Emperours; the Devil by the heathen Emperours before *Constantine*, and *Licinius*, and *Julian*, and *Eugenius*, who sought to beat downe the Christian religion. This fight began soone after Christs ascension, and continued till ann. 394. in three hundred of which yeeres the Devil fought so, as that by his agents, the Heathen Emperours, the truth was put in great hazzard; but then *Michael* began his battell so fiercely, as that errour and idolatry was put to the worse; but by *Julian* the Devil reinforcing his battell againe, a *Gratian* was raised vp, and vnto him was ioyned a *Theodosius*, who when *Gratian* was slaine by *Andragathius* a Captaine of *Maximus* an usurper, being Emperour alone, behaued himselfe so valiantly, that in his time the Heathen idolatry was quite put downe, and the temples of idols destroyed, neither were any permitted to sacrifice to idols any more. For the Devil seeing his religion to grow towards a desperate estate, thought to put all vpon the fortune of one battell,

battell, and therefore stirred vp *Eugenius* with his Captaine *Arbogastus*, with a mighty power to set vpon *Theodosius*: but *Theodosius* hauing prayed vnto God, began the battell against them, and being miraculously assisted with a mighty wind blowing in the face of the enemy, soone gat the victory, and they being slaine, there was no place for the old heathen idolatry any more, as both *Theodore*, *Socrates*, and *Sozomen* agree in their histories.

And thus the Devil was cast out of heauen, when as his worship in idols could stand no longer: for hee that worshipeth idols, worshippeth Devils, *Chap. 9. 20.* and all this time he occupieth heauen, as it were, which is the place of Gods residency, to whom alone this service is due; when this kinde of worship is put downe, he is cast out of heauen. And at this fall there is great ioy in heauen, the Angels who are ministring spirits about Gods chosen being greatly affected with their prosperity: for if when one sinner is conuerted there bee ioy in heauen, then much more when so many thousands are deliuered from so great a sinne as idolatry is. And this benefit is further amplified by another epithete of the Devil, the accuser of the brethren, who accused them right and day before God. He that was so infest an enemy against them, hath his forces broken, and is not so able to doe them hurt, as before. And then it is more plainlye declared by whom hee was thus brought downe, and who were the warriours vnder the guardian of *Michael* and his Angels, viz. the brethren, who loued not this life unto the death, and all by the bloud of the Lambe, hee is the stronger man armed, that cast out this strong Champion the Devil, and by his power razed the temples where hee kept possession before, and was worshipped.

Touching the inhabitants of the earth, amongst whom the Devil is said now to be come, and therefore a woe to them is proclaimed in these words, *Woe to the inhabitants of the earth, and of the sea, &c.* Some expound this of earthly minded men, *Bullinger*, who though they be outwardly of the Christian religion, yet there is no power of godlineesse in them, but the load-stone that draweth their hearts, is the earth with the profits and pleasures therof. A woe commeth now vpon them, they say, by *Pareus*, *Brightman*.

variances and warres happening amongst themselues, and by the *Gothes* and *Vandals*, sent as a scourge vpon them, to bring them into intolerable miseries. And to this doe I so farre forth subscribe, as they apply this to the troubles happening after *Theodosius* his time, which was after *ann. 420.* for till that time the fight before spoken of extendeth, when the idolatry of the heathen was utterly subuerted in all the Roman Empire. After this, there are great stirres by the instigation of the Deuill, by meanes of the *Gothes* and *Vandals*, *Heruls* and *Lon-gobards*, by the inuasions of whom, what miseries the Roman Empire suffered, chiefly for the space of one hundred and fifty yeeres, ye may see in their history, the briefe whereof I haue already set downe in speaking vpon *Chap. 9.3.* vnder the first trumpet. And well may we by the inhabitants of the earth and sea, vnderstand the wicked Roman Empire, euen after the suppression of idolatry, both because they were Lords of land and sea, and because though there were now a forme of religion, yet all was full of cruelty, hatred and despight, by reason of the heresies which gat head in those times, as hath beeene shewed before in speaking of the blacke horse. Some yet hold, that in this passage is onely a briefe of that which is more largely prosecuted in the verses following, about the persecuting of the Church: but this were very improper, by the inhabitants of the earth to vnderstand the Church, which is mortified to the world, neither by thus expounding it is there any satisfaction giuen touching the interuening time betwixt the battels end before spoken of and the persecuting of the Church, which I thinke ought carefully to be obserued. As for the short time which the Deuill is said to haue, I assent to those, that approue the whole time from hence to the end of the world to be but short, according to the Scripture phrase, and by comparing it with the eternity to come afterwards. It was long agoe said, *Yet a little while and hee that shall come will come and will not tarry*, and *The Lord doth not deferre his comming, as some count deferring, for a thousand yeeres with the Lord are but as one day.*

This passage is of singular comfort to the godly of these times, who are sollicitous for the truth, seeing it in so great danger

Fox.
Forbs.

Heb.10.37.
2 Pet.3.8,9.

danger by the preuailings of the aduersary: for as in the Primitive Church, when things seemed to bee most desperate, they were neerest a most ioyfull time by reason of the vtter ouerthrow of heathen idolatry which straightway followed; so I doubt not but when the truth now professed shall be brought to greatest streights, there shall be a way happily set open to come out of them by the vtter ruine of Popish idolatry, which shall then bee euen at the doores; for though the Deuill may seeme at the first to haue the best, yet *Michael* shall finally ouercome him; but wicked worldlings can never haue any comfort of immunity from his rage, hee growing still more and more terrible to them, euen vnto the end, and in the end they must suffer with him vnspeakable torments without end or ease, there being none to stand by them to help to auert his rage from them, as the godly haue.

Ques. 4. To what time is this to be referred, whereof it is *Vers. 13.* said, *Then hee persecuted the woman that had brought forth a male childe?* What is her flying into the wildernes with Eagles wings, and the time of her abode there, called time, and times, and halfe a time? And what is the flood cast out after her, and the earths deuouring it?

Answ. Some referre this time to the Apostles dayes, when *Billinger*, the Church soone after Christis ascension began to bee hotly persecuted, and hereupon they tooke occasion to disperse themselues amongst the Gentiles, where shee abideth to the end of the world, set forth by *time, and times, and halfe a time*; a phrase vsed to shew that the time is certaine with the Lord, but concealed from vs.

Some referre it to the dayes of *Constantine*, when the Church *Pareus.* through wealth and liberty began to grow corrupt by pride, *Bibliander.* contentions and errours, holding that the Church in the *Brightman.* wildernes is opposed to the Church in heauen before described with her heauenly glory, which shee had all the time of persecution, but now being in peace, corruption and superstition commeth on, making her like a woman in the wildernes: yet the time which shee is said to bee in the wildernes, they distinguish from the time of her flight, holding that shee began to take her flight in the dayes of *Constantine*, and was

Forbs.

Fox.

Graffius.

flying three hundred yeeres, even vntill *Phocas*, who establisched the Bishop of *Rome* for vniuersall, ann. 606. from that time forward she was in the wildernes, *a time, and times, and halfe a time*, before described by one thousand two hundred and threescore dayes, being either so many yeeres, or a long time vnuknowne to vs; and therefore thus set forth, that wee might not be troubled, though we see this persecution continued still, for it is not onely for a time, but times after that, and then halfe a time more. And to make the time of this flight to bee three hundred yeeres the more probably, they obserue, that not a *Doues*, but *Eagles* wings are giuen vnto her, arguing a flight strong and of long continuance. Some referring it also to *Constantines* time, will haue him to bee the great *Eagle*, giuing wings to the woman to flie into the wildernes, by enduing the Church with so much worldly wealth, whereupon much corruption soone crept in, and she became like a woman in the wildernes; but extend the time here set forth no further, but till the rising of the beasts in the next Chapter, vnto which a way is hereby made.

Some referring this time to the Apostles dayes, hold two times of persecution, the one of the Primitiue Church, set forth *Chap. 6.* the other of the Church vnder Antichrist towards the end of the world, set forth here. Either time is the same, one thousand two hundred and threescore dayes, that which time, *and times, and halfe a time* is, and the same with the two and forty moneths before described, *Chap. 11.* which if they bee reckoned as *Daniels* weekes, seuen yeeres to a moneth, they make two hundred ninety and foure yeeres. And such a time was the Church vnder persecution vntill *Constantine*, from whence one thousand yeeres being counted of *Satans* binding, mentioned *Chap. 20.* together they amount to one thousand three hundred yeeres, at what time this persecution by Papists and Turkes began, the vttermost end thereof being 1594. But experience hath already confuted this, it being now 1625. and yet these persecutions holding out. There are other computations made here by others also, as of three yeeres and a halfe, which hath beene sufficiently refuted already, and of so much time as maketh this to fall vpon the begin-

ning of the sixteenth century, when Popery began to decline. But I will not trouble the Reader with more varieties. If I may put in my conjecture amongst others, I take it, this time is not to begin in the Apostles dayes, because it is the same with the 42. moneths of *Ierusalem* being trodden vnder foot, and the one thousand two hundred and sixty dayes of the two witnesses prophecyng in sackcloth, which beginneth not till the sixt trumpet, as hath beene already shewed; and it seemeth to be too general, by a time thus many wayes so often described, to understand onely a time without any certaine determination, seeing experience of former Prophecies teacheth, that when time is thus set forth by a certaine number of daies, or weeks, or months, a certaine proportion of time to be hereby counted is meant. Neither would I begin it in the dayes of *Constantine* the great, because the Church was not then persecuted, but maintained, though there were some stirres by meanes of *Arrians*, whereas a persecution here is intimated, putting the Church so hard to it, as that she is faine to flie into the Wildernes for safety. And it is strange, that if this time were meant and thence forward till *Phocas*, which was 300. yeeres, wherein they say she was fleeing, that any mention should be made of wings to flie with, which in common reason argue swiftnesse. I thinke therefore that this time is to be referred to the yeeres following the destruction made by the *Goths* & *Vandals* when they were expelled out of *Italy*, which was betweene the yeere 500. and 600. for not long after this the Popes of *Rome* in the West hauing climbed vp into the chaire of supremacy, great troubles beganne about images by their meanes, they being bitter against those that would haue no Images in diuine worship, daring to anathematize even Emperours that withstood them, and *Mahomet* in the East persecuted all that would not receiue his damnable *Alcoran*, as hath beene already shewed to haue beene done about ann. 606.

Here was now a new kind of persecution begun, not by Heathen Idolaters, to bring in the worship of Deuils againe, but of such as were Christians in shew, but indeed pleading for *Baal* vnder a new name, and of such as reuiued *Iudaisme* againe in part in somewhat a different manner, vnder pretence of another

Exod. 19.4.

Chap. 13.10.

Parens.

This phrase is borrowed from Daniel 7.25. and c. 12. 7. where it setteth forth the time of Antichrist. Parens resolueth it well, that this is done that we might not faint vnder this persecution when we shall see it last long: for though being set forth by 1260. daies it may seeme short, yet the Spirit of God would haue vs know that it is a long time as we account, there being first a certaine space of time, and then his rage when that is expired, times, and last of all, halfe a time more; and Brightmans conceit herein is excellent, that haply the Lord by this distinction would haue vs vnderstand, that in this time of Antichrists reigne, and the Churches being vnder, there are three distinctions; one of Antichrists rise, wherein was the beginning of this womans solitude to bee vnderstood by a time, for in this space he came to his height, and the Church was brought to the lowest ebbe; the second, of his holding

holding in that state which is twice as long; the third, of his declining when the Church shall grow towards her deliuerance, which is effected in halfe a time. Thus he. But I hold me rather to the former resolution, as more agreeable to that which I haue before deliuered touching the determination of this time, which in all probability will not be till *ann. 1860.* And then the declining time of Antichrist and the rising time of the Church will bee 360. yeeres.

And thus I haue deliuered what I conceiue touching the time when this persecution beginneth: for when we come to expound the time of continuance in the Wildernes, I hold the same with diuers learned Writers on our side before mentioned, who make the Cities conculcation, when the Witnesses prophesie, and the time of this lying hid in the Wildernes, all one. Let the Reader consider and judge of all.

Touching the floud cast out of the Dragons mouth after the *Brightman.* woman, which was by the earth swallowed vp in succour of the woman, some vnderstand it of the ouerflowing of *Africa* and part of *Europe*, by the *Goths, Vandals, Heruls, and Longobards*, by whom the whole Church was endangered as by a floud of being vtterly extinct, but these earthly and barbarous people set forth by the earth, comming into these parts were brought to the embracing of the Christian Religion, though corruptly, and so became more milde towards Christian people, which is the earths swallowing vp of the floud. I cannot see how this doth any way agree, both because this incursion by these Barbarians was made about *ann. 400.* long before the Churches desolation here described, and if the Church had beeene succoured by their growing more gentle, it would haue beeene said rather, but the floud dried vp, and not as here, the earth swallowed it vp, noting some relief that came to the Church *aliunde*.

Some by the floud vnderstand the Popes endeouours to *Graffer.* bring the Roman Catholike Princes into a league, to root out with their joint forces the reformed Religion, which they could neuer effect by reason of the differences amongst them in respect of their earthly possessions: this made *Clement* the eighth of late to excommunicate the Councillors both of

Fox.

Bullinger.

Parac.

Ioh.3.

Numb.16.

Spaine and France, and this variance of theirs about earthly things is said to be the earth, helping the woman by Gods prouidence, who turneth it to the good of the Church.

Some will haue this Floud to bee the edicts of heathen Emperours against Christians to root them out; and the Earth, the Famines, and Pestilences, and Warres that still happening hindered the execution of these decrees: but these things being in former times are misapplied here. And likewise, whereas some vnderstand it of the Scismes and Heresies hapning in the primitiue Church, and of the troubles and persecutions stirred vp by Satan when the Church was fled amongst the Gentiles, against which they were succoured vntoexpectedly, the earthly ones themselves being oftentimes a meanes to appease these tumults, as the Towne-Clerke in Ephesus was, Act.19.

Parac. reckoneth vp other Interpretations made by some, that this flood is the troubles and afflictions of the Church in all times, but this is too generall, and more specially the heresies and blasphemous opinions held in the daies of Christian Emperours, whereby the Deuill, as by a flood, sought to drowne all true Religion for the space of 300. yeeres, after Constantine, which before hee set forth to be the time of the womans fleeing away, and herein he resteth. The earth, hee saith, some interpret to be Christ for his stability, some generall Councils called from all parts of the earth for the condemning of heresies, which is not likely, seeing such Councils do rather resemble Heauen, & Christ is said to be from Heauen heauenly, in opposition to such as be from the earth earthly. He therefore expoundeth it onely in generall of a miraculous preseruation, in allusion to the earths opening the mouth and swallowing vp Chorab and his company, holding that wee ought not to search any further into any particular meaning. But for so much as I haue already gone from the ground of this exposition, viz. the reckoning of the time of the womans fleeing to be 300. yeeres, and this flood was cast out after her vpon her fleeing, and being come into the wilderneſſe, which was in a ſhort time, for ſhe was ſoone chased thither, and when ſhe abode there, this flood was ſent out after her: I muſt needs rather

rather ſubſcribe to them, which hold that the time of casting out this flood was in the time here described, ſaid to bee a Grassells. time, and times, and halfe a time, and ſo ſome great warres attempted by the Popes instigation for the vtter rooting out of the reformed Religion are figured out by the flood. And of ſuch warres we ſhall finde there haue beeene many euer ſince the breaking out of the light in the time of John Hufſe and Jerome of Prague, and before that againſt the Waldenses and Albingenes, and afterwards againſt the Lutherans in Germany, and the Calvinifts in France, where diuers great men entred a league to root them out. But the earth holpe the woman. The History of the Bohemian warres is moſt famous for the illustrating of this: for Sigismund the Emperour, being ſtirred vp by the Pope to persecute the Bohemians for cleauing conſtantly to the Doctrine of John Hufſe, after that it and they were condemned in the Councell of Conſtance, inuaded Bohemia with a great power, but his army being ouerthrowne and much wasted by a few ſcattered troupes of the Hufſites, the Henrici Mutij Chron. lib. 27. Emperour departed home much diſcouraged. But ſoone after greater forces are ſent againſt them being led by the Princes of Germany, the Duke of Saxony, the Marquelle of Brandenberge, and the Archbiſhop of Trever, by the instigation of Pope Martin the fifth. They entered in three great armies, but when the Hufſites vnder the conduct of Zifca appeared, a feare came vpon them all and they fled with all haſte, casting away their weapons, and leauing their Tents well furnished to the enemy. And yet againe, by the perwafion of Sigismund another Army was ſent vnder the conduct of Brandenberge, which being alſo taken with feare before the Hufſites came in ſight, fled away and could not by any meanes be made to ſtay. What was this but a moſt miraculous preueruſing of the Church by Gods owne immediate hand, there being nothing but the very earth that affrighted them ſo ſoone as they came into that land, being taken with an horrible feare againſt all ſenſe and reaſon. And thus at ſundry other times, the Church being assaulted in other parts ſhe was miraculously preſerued, not by any power of her owne, but by the hand of God, being againſt her enemies and for her, which deluerance is ſaid to come by the

Pareus.

Grafforus.

Note.

Ver. 17.

Brigeman.
Corran.

the earth, helping her in allusion to the History of the lands, spuing out of the Canaanites before the Israelites, or of the earths opening the mouth to swallow vp *Corah* and his company, that *Moses* and *Aaron* being indangered by their conspiracy might be preserued. For this seemeth to me the most probable resolution of this saying, which was also noted out of *Pareus* before. To this if we ioyne that of the differences hapning betweene Catholike Princes about earthly things, keeping them from uniting to extirpe the Church at other times, it may also further serue to cleare this place the more, and in the East the differences of the *Persian* and *Turke* being both for *Mahomet*, yet diuided about *Haly* his succellour, whereby the *Turkes* haue still beeene hindered from their purposed inuasions of Christendome. The Church haue had also other helpe from the Princes of the earth, who hath beeene stirred vp to fauour and defend the truth, as the Princes of *Germany*, and *Queene Elizabeth* of famous memory, who aided the *Hollander* being at the point of drowning, abated the pride of the *Spaniard*, and maintained the Protestant Religion in *France*. That all this passage is allegoricall, and will beare such exposition, is plaine, because it is said, *as it were a riuere*, and so it is but as if the earth had holpe the woman against this riuere by deuouring it, seeing there is nothing more frequent, than by a flood to set forth great armies flowing into Countries to destroy them.

Note, that when all meanes faile to preserue the godly, yet as long as the earth standeth they shall haue succour, though they can see no more likelihood hereof, than they that are in the Wildernesle, where nothing but the vast ground appeareth to saue them from the deuouring of the wilde beasts.

Quest. 3. What is meant by the rest of the womans seed, and the Dragons making warre therewith, set forth in these words, *And the Dragon was angry with the woman, and went forth to make warre with the rest of her seed which keepe the Commandements of God, &c.*

Answ. Some vnderstand the Christian people in diuers parts of the world, against whom the *Saracens* were stirred vp about

about ann. 630. when he could doe no good otherwise, hee made open warre by them.

Some hold, that here is a preparatiue onely to the persecutions raised by the Pope, described in the next Chapter, these *Forbs.* being here first generally spoken of, and then more at large described vnder the double beast.

Some by this seed understand all Christian people which *Bullinger*. should be begotten vnto God from the time of *John* to the end of the world; for the Dragon hath alwaies made warre against them, first by the Emperours, and then by Antichrist.

Some vnderstand particular members of the Church, *Fox.* who are in diuers Countries laid hold vpon and put to death where Antichrist hath power, when as hee feeth that his attempts by warre to extinguish the whole Church are frustrated. And to this doe I subscribe, as best answering that which was said before of the male childe which the Church brought forth, he was the first seed; now the rest of the seed are all godly persons, who are likewise after all the troubles before described, particularly singled out vnto martyrdome: for he that heareth and doth the Word of God is my mother, Mat. 12.50. my brother, and sister, saith our Sauiour Christ. So that this is added to shew, that as the Deuill shall attempt to extinguish the Church by warres, so these not succeeding as he desirereth, he will yet doe what hurt he can by fighting against particular persons, and destroying them wheresoever his power lieth. And this is verified by experience, the Spanish Inquisition is a great Engine wherewith the Deuill fighteth and destroyeth many, and other Commissions appointed both here in *England* in the daies of *Queene Mary*, and in other Countries for the finding out and putting to death by fire and fagot the seruants of God which held the testimony of Iesus Christ, and who would rather lose their liues than depart therefrom. As for the other expositions, they cannot hold in regard of the time according to the computation which I haue hitherto followed and shewed to be the most probable.

We must expect then, that the faithfull seruants of God shall never be free from trouble and danger during the time allotted vnto Antichrist, but partly by great armies, and partly by

Note.

by particular persecutions they shall euer be impugned, that we may stand ready armed with faith and patience, comforting our selues in this, that the Church shall neuer bee extinguisht, when all the forces that can be made are raised against her, but she shall still remaine to triumph ouer Antichrist and all her enemies at the last.

Ver. 18.

And I stood upon the Sea shore, in the Latine this is read, hee stood, as if the Dragon were meant, but in all Greeke Copies, I stood, and so *Rupertus* and *Primasius* and all ours, and amongst the Papals *Ribera* and *Vegas* reade it so, and it is most plainly a passage to the next vision of the Beast rising out of the Sea; for to behold this, he sheweth here that hee was placed vpon the Sea shore.



CHAP. XIII.

Quest.
Ver. 1.

What is figured out by this Beast, whereof it is said, *I am a beast ascending out of the Sea, having seven heads and ten hornes, and upon his hornes ten crownes, and upon his heads the names of blasphemy.* Ver. 3. *And hee was like to a Leopard, &c.*

Viterbiensis.

Answ. There is great difference amongst Expositors here, some holding this beast to be a figure of the Turke, both because he riseth out of the Sea, and waters afterwards are expounded to set forth peoples and Nations, *Chap. 17.15.* for the Turkish Empire consisted of diuers peoples, *Arabians, Turkes, Saracens, Tartarians, &c.* and the similitudes agree of a Leopard, because he hath the Kingdome of the Grecians in Daniel figured out by a Leopard, and of the Persian figured out by a Beare, and of the *Affyrians* figured out by a Lion: for euen the *Persians* and *Affyrians* are Mahumetans, though vnder another King; the blasphemies also of this state against Christ and the warres with all Christians, and the invincible power

doe

doe all agree. But for so much as this beast is said to haue seuen heads, which are interpreted *Chap. 17.* to be seuen Moutaines and seuen Kings, whereof tue are fallen, one is now (in the writing of this) said to be, and the seventh yet for to come, it cannot possibly be applied vnto the *Turke*, but vnto *Rome*, famous for the seuen hills and the diuers manners of government like so many Kings. Againe, one of these heads is wounded to the death and yet liueth againe; and the second beast comming with wonders to deceiue the world causeth men to worship this beast, which can no way agree vnto the Turkish State.

Others therefore will haue this beast to be a figure of the *Tertul.* heathen Emperours of *Rome*, set forth in *Dan. 7.8.* by a beast *Ieronim.* with ten hornes, and with a mouth speaking great things. *Eusebius.* *Orosius.* The seuen heads some will haue to bee seuen sorts of government in that state, *viz.* of *Kings, Consuls, the Decemviri, Di-Bullinger.* *Etators, the Triumviri, Emperours and Popes,* as *Petrius Arto-Osander.* *paui, and Fulke.* Some seuen particular persons who gouerned *Iulius.* *that state, either the first from Romulus to Targunius, or from Arelius.* *Iulius to Nero, or from Nero to Nerva,* as *Bullinger* and *David Graft.* *and Chytreus.* The ten hornes some apply to all the Kings *vnder* *Seb. Meyer.* *this Empire, who ioyning their forces together, fought to Aug. Marloras.* *root out Christianity.* Some to the *Consuls* reigning in seuerall *Primasius.* *Provinces, who had power like Kings;* as *Borrbens and Rupertus.* *Chytreus, and some to those ten Tyrants in speciall, who stirred up the ten persecutions,* *Nero, Domitianus, Traianus, Antoninus, Seuerus, Maximinus, Decius, Valerianus, Aurelianus, Dioclesianus and Maximianus together,* as *Fox.* *And Dent.* *this Empire, some say, is likened to a Leopard for velocity in conquering as the Grecian was, to a Beare for voracity as the Alphonius.* *Persian was, and to a Lion for courage and audacity in attempting,* as *the Affyrian was, or simply because these rulers Fox.* *were as outragious against the people of God, as these wilde Proster.* *beasts vssually are.* For other circumstances about this beast, *Methodius.* *they shall be further considered by and by.* *Arethas.*

* There is a third opinion of such as hold Antichrist to be *Andreas.* *figured out here both by the first and second beast,* affirming *Bellarmin.* *that they are both one and the same, but in diuers respects said Gagnius.*

to